

PENTECOSTAL HERALD

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THE WOLF IN SHEEP'S CLOTHING.

By The Editor.

THE dangerous wolf is the wolf within the fold. The skepticism that is undermining and destroying the faith of today is not that of the profane, avowed infidel, but the teachings of the professed Christian who claims to be a devout scholar, and who constantly gives utterance to teachings and philosophies entirely contrary to the Word of God.

* * *

It is not worth while to try to hide from our faces the fact that we have such men in our pulpits and schools today. They make high claims to Christian life; they profess to be profound scholars; they would lead the people out of the wilderness of ignorance into the clear light of intellectualism. They pronounce all those who do not agree with their far-fetched philosophies utterly ignorant and incompetent for religious leadership. The most arrogant and dogmatic men in the world today are the destructive critics. They have much to say of liberty and freedom of thought and speech, but they claim all this liberty and freedom for themselves.

* * *

For one, I can have no faith in the genuine piety of those men who would destroy the faith of their fellowbeings in the inspiration of the Holy Scriptures. Has the reading of the Bible proven hurtful to any generation? Has the close study and careful practice of the preaching of the Word of God degraded any nation? Has civilization made progress in the world in proportion as people have been ignorant of the teachings of the Word of God, or have cast it away from them and lived contrary to its laws and precepts? Why this outcry of the "Modernist" against the inspiration of the Scriptures! What have they to offer us in place of the Bible? If we give up the Bible, and the Christ of the Bible, to what and to whom shall we go?

* * *

St. Paul, in his second letter to Corinthians, makes a startling statement with reference to false prophets. It may be found in the 11th chapter, beginning with the 13th verse and reads as follows: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." We can but believe that Paul's description here is applicable to, and explains much of the teaching today emanating from men who claim to be ministers of the gospel which is contrary to the teachings of Moses, of Christ and the Apostles. Men have become self-deceived in their conceit and pride, the Holy Spirit has been grieved and they are left the victims of the delusions of Satan.

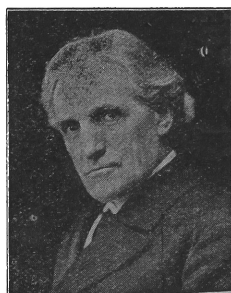
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We speak an earnest word of warning to

the Lord's people, everywhere; it is a time to watch and pray. However cultured a man may be, however beautiful the language he may use in discussing his theory of philosophy, accept no man or his message who would underestimate the inspiration of the Scriptures, whose teachings are contrary to the inspired apostles, whose theories in any way conflict with the teachings of Jesus. The man who would minify the character of Christ, who questions his pre-existence, his virgin birth, and his sacrificial death, the atonement he has made for a sinful race, is not a messenger sent from God. God's word always, and everywhere, magnifies the Lord Jesus Christ. Mark the man claiming to be a teacher from God whose teachings contradict the Word of God. Refuse to receive his message; refuse to give him financial support or to wish him God speed. Such men are the destroyers of the faith.

MONTHLY SERMON.

THE TIME OF ITCHING EARS.



"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

Paul's letters to Timothy contain the winnowed wheat of the gospel; the condensed cream of saving truth. The apostle was deeply interested both in Timothy and the message he delivered to the people. He addressed him as a beloved son, and assured him that he remembered him in prayer night and day. He reminds the young minister of the faith which dwelt in his grandmother Lois, and his mother Eunice. Fortunate the young man with such devout mothering: Paul boasts that he is the prisoner of the Lord, and exhorts Timothy to be a 'partaker of the afflictions of the gospel.' He encourages him to 'Endure hardness as a good soldier of Jesus Christ,' and wisely cautions him against becoming entangled with the affairs of this life!

By no means would he have this young minister upon whom he had laid his consecrating hand, give his time to dealing in the business enterprises and financial ventures about him. We are confident if Paul were living today and had the oversight of the ministry, he would earnestly insist that they should not deal in cotton futures, real estate booms, or oil stock, or any sort of wildcat

copper mine investments. How fortunate if all men in the ministry would heed the timely and wise admonition of Paul to Timothy with regard to hurtful entanglements with worldly affairs.

We have known not a few preachers of the gospel who were divinely called and graciously blessed of God in breaking the bread of life to the people, who turned aside from their sacred calling to dabble in the various financial adventures and operations of the world, always to their sad hurt, sometimes to their financial and moral ruin. Only the judgment day can reveal the hosts of human souls lost because of ministers refusing to obey the call of the Lord and their running away after temporal and perishing things, devoting time and attention to the entangling affairs of this life, or the seeking after ecclesiastical honors, place and power in the Church instead of seeking after the lost souls of men, and carefully shepherding the precious sheep of the Lord.

Paul assures his son in the gospel that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto every good work." He would have the young minister to know that the inspired Scripture, carefully studied and thoroughly applied, would make him wise and efficient in dealing with the souls of the people.

We are not to lose sight of the fact that Paul was not only an apostle; he was also a prophet. He predicts the coming apostasy in the Church, and a people with a form of godliness without the power. He points to times of pride and perils. The epistle increases in its tender solicitude and comprehensiveness. Timothy must 'shun profane and vain babblings'; he must be 'gentle unto all men, apt to teach, in meekness, instructing those that oppose themselves.'

It is as we approach the close of the epistle that we find our text; it is in the nature of a prophecy. The apostle is looking into the future inspired by the Holy Spirit. He sees and writes down here coming conditions in the midst of which we find ourselves today. The apostle declares that the time will come when *they*, the people who love the world and the things of the world, who intend to seek its wealth, enjoy its pleasures, and indulge their carnal desires, "will not endure sound doctrine;" but after their own lusts, that is, their carnal and selfish desires, "they shall heap to themselves teachers, having itching ears." This itching of the ears for teachers contrary to the Word of God, will be tickled and gratified by these teachers who were never called of God or, if they were, have been bought by big salaries and flatteries to deliver, not the message of the Lord, but that that will comfort these apostate people in their worldliness, their unbelief, and their sins.

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

A REAL METHODIST.

Rev. G W Ridout, D. D. Corresponding Editor.

JOHN WESLEY'S DEFINITION OF A METHODIST.

A Methodist is one who has the love of God shed abroad in his heart, by the Holy Ghost given unto him. One who loves the Lord his God with all his heart, mind, soul and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath and every unkind affection. His one desire and the one design of his life is not to do his own will, but do the will of him who sent him. *He keeps all of God's commandments, from the least to the greatest.* He follows not the custom of the world, for vice does not lose its nature through becoming fashionable. He fares not sumptuously every day. He cannot lay up treasure upon the earth, nor can he adorn himself with gold or costly apparel. He cannot join to any diversion that has the least tendency to vice. He cannot speak evil of his neighbor, any more than he can tell a lie. He cannot utter unkind or evil words, no corrupt communication ever comes out of his mouth. He does good unto all men, unto neighbors, strangers, friends and enemies. These are the principles and practices of our sect. These are the marks of a true Methodist."

Methodist Discipline says: "We believe that God's design in raising up the Methodist Episcopal Church in America was to Evangelize the Continent and Spread Scriptural Holiness over these Lands."

Bishop Foss told the Southern California M. E. Conference some years ago this: "If you Methodist preachers who said when you were ordained that you were striving after this experience, do not preach it and put it where it ought to be, some one else will put it where it ought not to be."

Wesley in writing of the General Rules said: "All these we are taught of God to observe, even in his written word, which is the only rule and the sufficient rule both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul as they who must give account. We will admonish him of the error of his ways; we will bear with him for a season; if he repent not he hath no more place among us; as we have delivered our own souls."

When a ministry was to be called and set apart these spiritually minded fathers said: "How shall we try those who profess to be moved by the Holy Ghost to preach?"

Answer—Let the following questions be asked: "Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? And are they holy in all manner of conversation?"

When, after a sufficient trial, these licensed preachers came forward to be received into the Annual Conference, Mr. Wesley directed the following questions:

"Have you faith in Christ? Are you going on to perfection? Are you groaning after it? Are you resolved to devote yourself wholly to God and His work?"

The mind and purpose of Methodism are unmistakably uttered in these questions. Raised up as she was to "spread Scriptural holiness over these lands," she would receive and commission no preacher who was doubtful or indifferent on this subject.

One year before he died John Wesley wrote to Dr. Clarke:

"Dear Adam: The account you send me of the continuance of the work of God in

Jersey gives me great satisfaction. To retain the grace of God is much more than to gain it. And this should be strongly urged on all who have tasted of perfect love. If you can prove that any of our preachers or leaders, either directly or indirectly, speak against it, let him be a preacher or leader no longer. I doubt whether he should continue in the Society. Because he that could speak thus in our congregation cannot be an honest man."

Bishop Keys said: "Your Church is for holiness or for nothing. Take that out of your preaching and it is emasculated. Take it out of your living, and you have nothing left worth your time and effort. Outside of heart-purity received and enjoyed now, you hold to no tenet that is not held and taught by some other Church, and in many instances can be better urged by them. 'To raise up a holy people' is our peculiar and exclusive mission."

This conviction seems to have been wrought into the thought and conscience of our leaders from the beginning.

In 1768 John Wesley wrote to Charles: "I am at my wits end with regards to two things—the Church and Christian perfection. Unless both you and I stand in the gap in good earnest, the Methodists will drop them both. Talking will not avail. We must do, or be borne away. Will you set shoulder to shoulder? If so, think deeply upon the matter and tell me what can be done. Come on. Act the man and do your utmost. Peace be unto you and yours. Adieu!"

Again he says:

"Let all our preachers make a point of preaching perfection to believers constantly, strongly, explicitly. I doubt not we are not explicit enough in speaking on full sanctification, either in public or private. I am afraid Christian perfection will be forgotten. A general faintness in this respect has fallen on the whole kingdom. Sometimes I seem almost weary of striving against the stream of both preachers and people."

Dr. Adam Clarke says:

"If the Methodists give up preaching entire sanctification they will soon lose their glory. This fits them to appear before God; and thorough preparation for eternal life is what I plead for, pray for, and heartily recommend to all true believers under the name of Christian perfection. Let all those who retain the apostolic doctrine, that 'the blood of Jesus Christ cleanseth from all sin,' press every believer to go on to perfection and expect to be saved while here below, unto the fulness of the blessing of the gospel of Christ."

Bishop Asbury makes this entry in his journal during a season of sickness:

"I have found by secret search that I have not preached sanctification as I should have done. If I am restored, this shall be my theme more pointedly than ever, God being my helper."

Again he says: "I am Divinely impressed with a charge to preach sanctification in every sermon."

Bishop McKendree wrote to the eloquent Summerfield:

"But superior to all these I trust you will ever keep in view in all your ministrations the great design which we believe God intended to accomplish in the world in making us a people that were not a people. I mean the knowledge not of a free and a present, but also a full salvation; in other words, a salvation from all sin unto holiness. Insist much on this; build up the Churches herein, and proclaim aloud that 'without holiness no man shall see the Lord.' Under the guidance of the Spirit of holiness, this doctrine will be

acknowledged of God: signs will follow them that believe, and press after this uttermost salvation, and our people will bear the mark of their high calling, become a holy nation, a peculiar people."

Let me say furthermore, that in addition to these individual utterances, the highest and most authoritative councils of the Church have, at various periods, sent forth the most unequivocal and emphatic deliverances.

In 1824 the Bishops of the Church, in their quadrennial address to the General Conference, said: "Never was there a period more momentarily interesting to our Church than the present. Do we, as preachers, feel the same child-like spirit which so eminently distinguished our first ministers? Do we come to the people in the fulness of the blessing of the gospel of peace? It is not enough merely to preach the gospel from a full heart, and preach it, too, in demonstration of the Spirit and of power. Above all, do we insist on the present witness of the Spirit and entire sanctification through faith in Christ. Are we striving by faith and obedience to elevate our hearts and lives to the standard of gospel holiness? or are we wishing to have the standard lowered to our own unsanctified natures? In short, are we contented to have the doctrine of Christian holiness an article of our creed only, without becoming experimentally and practically acquainted with it? Are we pressing after it as the prize of our high calling in Christ Jesus? If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people. It is this that lays the axe to the root of the antinomian tree in all its forms and degrees of growth; it is this that inflames and diffuses life, arouses to action, prompts to perseverance and urges the soul forward to every holy exercise, and every useful work. If the Methodists lose sight of this doctrine they fall by their own weight. Their success in gaining members will be the cause of their dissolution. Holiness is the main cord that binds us together. Relax this and you loosen the whole system. This will appear more evident if we call to mind the original design of Methodism. It was to raise up and preserve a holy people. This was the principal object which Mr. Wesley, who, under God, was the great founder of our order, had in view. To this end all the doctrines believed and preached by the Methodists tend. Who ever supposed, or who that is acquainted with the case can suppose it was designed, in any of its parts to secure the applause and popularity of the world, or a numerical increase of worldly or impenitent men. Is there any provision made for the aggrandizement of our ministers or the worldly mindedness of our members? None whatever!"

To this address are fixed the names of Bishops McKendree, Hedding, Soule, George, and Roberts.

The General Conference of 1832 issued a pastoral address to the Church, of which this is part: "When we speak of holiness we mean that state in which God is loved with all the heart and served with all power. This, as Methodists, we have said, is the privilege of the Christian in this life. And we have further said that this privilege may be secured instantaneously by an act of faith, as justification is."

"Why, then, have we so few living witnesses that the blood of Jesus Christ cleanseth from all sin? Among primitive Methodists the experience of this high attainment in religion may justly be said to have been common. Now a profession of it is rarely to be met with among us. Is it not time in this

matter to return to first principles? Is it not time that we throw off the inconsistency with which we are charged in regard to this matter? Only let all who have been born of the Spirit and have tasted of the good word of God, seek with the same ardor to be made perfect in love as they sought for the pardon of their sins, and soon will our class-meetings and love-feasts be cheered by the relation of experiences of this character, as they now are with those which tell of justification and the new birth. And when this shall come to pass we may expect a corresponding increase of Christian enjoyment, and in the force of religious influence we shall exert over others."

The Centennial Conference of American Methodism, which met in Baltimore in 1884, reaffirmed the faith of the Church in all its branches: "We remind you brethren that the mission of Methodism is to promote holiness. This end and aim enters into all our organic life. Holiness is the fulness of life, the crown of the soul, the joy and strength of the Church."

"It is not a sentiment or an emotion, but a principle inwrought in the heart, the culmination of God's work in us followed by a consecrated life. In all the borders of Methodism this doctrine is preached and the experience of sanctification is urged. We beseech you, brethren, stand by your standards."

Personal Note!

My good friend and brother, E. O. Rice, of St. Paul, Minn., writes me that in my recent article on "The Big City," I said that Mayor Cousens, of Detroit, is a millionaire and therefore does not need any graft." This statement, according to Bro. Rice, would lead to the inference that Cousens might have been a grafter if he wasn't rich. I never intended to insinuate anything of that sort. I might have said so as to have prevented any false inference: "Mayor Cousens is a millionaire and is such a public-spirited citizen that such things as political graft and corruption have no attractions for him."

I wrote Bro. Rice that not every one had such a keen analytical head on them as he had, and the error might have passed unnoticed.

GEORGE W. RIDOUT.

Reap the Harvest Close at Hand. (Luke 14:23)

Not across the surging ocean,
Nor the mountains huge and high,
Nor the plains of vast dimensions,
Need'st thou cast thy longing eye;
But amid the many thousands
All around thee, everywhere,
Thou canst find a ripened harvest
Waiting for thy toil and care.

Souls without the love of Jesus
Intercept thee day by day;
Some perhaps whom thou canst surely
Help to find the narrow way—
Souls who may, if thou prove faithless,
Still pursue the downward road,
Till at last the great destroyer
Drags them to his dark abode.

On the highways, in the alleys,
In the busy marts of trade,
In the palace, in the cottage,
Thousands still the truth evade.
These have all been fully purchased
By the Savior's precious blood;
And shall not they all be rescued
From the dark, impending flood?

Up, then, Christian, to the rescue,
Gird thee for the harvest field;
If in faith and love thou labor,
Thou shalt see a plenteous yield.
And the ever blessed Master
Surely will thy toil repay
Far beyond what earth can measure,
In the realm of endless day.

A. W. Orwig.

The Prayer that Brought the Rain

Bishop Berry.



I was sorry time for Israel. For months the windows of heaven had been closed. No rain had fallen upon the thirsty land. No dews had glistened in the morning sun. The grass on the hill-sides was dead. The branches of the trees were leaflets. Flowers had ceased to bloom.

But the time for help had come. Elijah ascends the side of Carmel. He bows his head between his knees and prays to the God of Israel. Then he calls to his servant who is watching the sky. "Is the rain coming?" he eagerly asks. The servant replies, "There is nothing." Six times the question is asked, and six times the same reply is given. But when the question comes the seventh time the young man reports that far away in the over-reaching sky there appears a little cloud. It is enough. The Lord has heard. The rain is coming. Soon the sky becomes a frowning battlement, and before Elijah reaches the base of the mountain every tree on Carmel is wrestling with the storm.

Is the experience of Elijah on Carmel to be repeated in this country not many days hence?

There is drought in the land. The spirituality of many churches is low. Formality has crept in. Christian standards have been lowered. Worldliness has been given a place. The spiritual meetings of God's house are meagerly attended. Some pulpits have lost the evangelistic note. Others are robbed of their power by the invasion of rationalistic and semi-Unitarian heresies. Our great centers are rocked by social and economic agitation which threaten disaster tomorrow. The forces of evil are aggressive. Sabbath desecration increases. Profanity is unblushing. And a dozen forms of immorality, accentuated by war conditions, threaten the very life of the home and the Church. The Church of God is facing a crisis. *We need rain. We must have a mighty revival of religion in this land without delay.*

Note some things about the prayer which brought the rain to Israel, which in turn must bring a deluge of grace upon this needy land:

1. *Elijah went alone to talk with God.* How great the privilege of secret prayer! How vast its possibilities! When God's servants commune with him, undisturbed by the presence of others, prayer reaches its highest plane. The men of might in all the history of the Church have been men who often sought the secret place. There they have seen God's face. There they have heard his voice. There spiritual vision has been made clear. There lips have been touched with flame. There the endowment of power has come down. There has been released the unmeasured power of Almighty God. Appearing first in the little cloud of promise, the refreshing showers of grace soon swept down upon them. Would you ensure a spiritual deluge? Go alone with God.

2. *The prophet's prayer was definite.* Many things were needed by Israel. Many things he could have asked for. But he had but one supreme desire. Upon that one desire all his petition and faith were focused. *He wanted rain.* He wanted it with all his soul. He could think of nothing else. He could ask for nothing else. *Rain, rain, rain!* He must have rain. And he got it. Many incidental things there are of which our churches have need. But there is one supreme need, a need which, for the time, swallows up every other. It is spiritual rain for the thirsty land—a revival of religion that will mightily arouse the Church, convict

and convert sinners, and shake the nation by a moral earthquake.

3. *Elijah had faith.* While he prayed he sent the servant to watch for the answer. He fully expected the cloud, and the darkened sky, and the tempest. If these had been withheld he would have been bewildered. Look again! Look again! Mighty triumph of faith!

4. *God's servant held on until the answer came.* Six times the servant reported: "There is nothing." Nothing! The prophet knew better. There must be something. Something for the land parched and cracked by the terrible drought, something for dying herds and starving people. So with head bowed between his knees, in token of humiliation and entreaty, *he resolutely held on. God must hear.* His arm of deliverance must be stretched out. The windows of heaven must be opened. The pent-up floods must be poured forth.

The initial stage of our Centenary astonished us by the sweep of its victory. Gold has come by millions into our treasury. Methodism is now in a position to provide munificently for the extension of missionary work at home and abroad. But can it be true that we can secure a hundred million dollars and fail to reach a million souls? We shall not if we pray Elijah's prayer. To your knees, to your knees, men and women of God!

The whole Church must now swing into the revival crusade—swing into it with all its zeal and power. The pulpit must catch fire. Preachers' meetings must be turned into revival meetings. Family altars must be rebuilt. The prayer meeting must again be ablaze. The Sunday school must become a center of evangelistic passion. Protracted meetings must absorb attention in twenty thousand communities. Personal workers must go out to seek their unsaved friends. Social engagements must be given up. Ex-tertainments must be postponed. This one thing we must do, and only this. Everywhere we must yield to the dominance and leadership of the Holy Spirit. We must go forward under the compulsion of a consuming, overwhelming passion to save lost souls.

The situation in Methodism is serious. It has not been more so for a hundred years. We stand in the presence of a possible humiliating defeat. We may escape that defeat. We may escape that defeat and have the most marvelous spiritual and evangelistic victory in our history if we will but pay the price.

Roll upon us, O God, a burden of solicitude for a slumbering Church and a lost world! Give us vision to understand our individual and denominational responsibility for the world's redemption. Send our people in actual brigades and battalions to their knees! May we learn the amazing conquests of intercessory prayer! May we *wrestle, wrestle, wrestle* until the little cloud appears. And then may our souls be thrilled by "a sound of abundance of rain!"—*New York Christian Advocate.*

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The Work of the Holy Spirit.

Rev. S. A. Steel, D. D.



THE DOVE.

ONE of the most beautiful and significant symbols of the Holy Spirit is the Dove. Matthew, Mark, and John say that when Jesus was baptized, the Holy Spirit "like a dove" descended upon him. Matthew and Mark say that Jesus saw the dove, and John says he saw it. Possibly others saw it. In any case, the dove is an emblem of the Holy Spirit. The nations of the world have their national emblems, some object that is taken to express the national ideal. Our national emblem is the American eagle, the monarch of the air; England has the lion, the monarch among beasts; Russia has the bear; China the dragon, and so on. All these emblems express the ideal of physical strength, the ideal of force.

At the time Jesus set up his kingdom, the Roman Empire was supreme, and the emblem of the Roman Empire was the eagle. The ideal of Rome was physical force embodied in a system of militarism that has never been surpassed, and that subdued the world to the over-lordship of Rome. The Roman eagle was supreme from the Baltic to the Nile, from the Caledonian hills to the banks of the Indus. Possibly the great Assyrian empire of antiquity matched Rome in thoroughness of organization and high civilization; and the British Empire today is its nearest modern counter-part. But while the Roman Empire developed and fostered civilization, it rested on pure materialism, and its ideal was material force. That is still the world's ideal of government. The heathen hearts still put their trust "in reeking tube and iron shard," big navies, big armies, and big guns.

We are now struggling with the problem of substituting moral for material force in government, and are compelled to admit that after nearly twenty centuries of effort to Christianize mankind, we are not yet ready to dispense with the sword. The nations distrust each other and are afraid to disarm. We have undoubtedly made some progress, and there is a growing hatred of war as the method of settling international quarrels. Our best hope is in the fact that England and America, the two leading nations of the world, are Christian nations, seeking however imperfectly to realize the ideals of Christianity in all the relations of life. These nations may have to fight on for awhile, but they will fight together, and for the ideals of Christian civilization. And the best way to keep the peace of the planet is for John Bull and Uncle Sam to walk together arm in arm, and have frequent confabs over the political tea-cups.

We are one in blood and spirit, and the Saxon's mighty name;
In the lineage of heroes, and the victor's conquering fame;
And in deep and solemn purpose to maintain the freeman's claim,
Wherever man is found!

Now when Jesus started his kingdom, he adopted as his emblem the dove. This symbol expresses the ideal of his kingdom, the ideal of love. It is the very opposite of material force. The spirit of Jesus is the spirit of peace, of loving service, of unselfish devotion to the welfare of others. The fundamental misconception of the disciples of our Lord both concerning himself and his kingdom was that he would be a ruler in a political sense, set up an earthly kingdom, and literally "restore the kingdom" of David. They were under this delusion up to the last moment.

When Jesus was arrested in the Garden of Gethsemane, Peter drew his sword, and struck at the nearest man in defense of Jesus. It was a brave act, but a radical mistake, and Jesus bade him put up his sword. If the sword is ever justifiable, it is in defense of our life; yet Jesus would not permit his followers to even try to save him by force from a cruel death. For himself he had fought and won the battle at the beginning in his great temptation. After his baptism he went into the seclusion of the wilderness. Both Matthew and Luke say he "was led by the Spirit." Mark is stronger, and says the Spirit drove him into the wilderness. Did our Lord feel, as every one who becomes conscious of the first joy of consecration, a desire to go at once upon his mission; and had his impatience of delay to be overcome by the Spirit? There is a profound significance in this halt for forty days on the very threshold of his work; and that too, after he had received the Spirit. When all alone in the solitude, and in prayer and self-examination, and study under the tuition of the Spirit, Jesus realized the true meaning of his work. What deep insight into the eternal purpose of God in reconciling the wicked world to himself by love, must have come to our Lord during those forty days of intense concentration of his mind and heart on the great problem of his mission on earth!

At the close of that period of exalted communion with the Father, the Devil took advantage of his physical weakness, for he had taken no food during that time, to tempt him. God was testing him, the Devil was tempting him. Matthew says: "Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." But in the strength of the Spirit Jesus repudiated his offer, and deliberately chose to win the world through the suffering of vicarious love! Time and again the Devil repeated his temptation, but through the strength of the Spirit Jesus held fast to his divine plan, even to the death on the cross. And he won.

The dynamic of the gospel was the revelation of the love of God in a Savior who suffered and died and rose again. Napoleon was right when he said at Saint Helena, and the report of his statement seems authentic: "Cæsar, Charlemagne, and myself have founded empires; but we built them upon force, and they have passed away. Jesus Christ founded an empire upon love, and today millions would die for him." Love is the mightiest power on earth. Within three centuries, the silent, but omnipotent, strength of love planted the cross above the labarum, the dove above the eagle, on the imperial standards of Rome.

Paul expounds this inner and essential principle of the religion of Jesus in the 13th chapter of his first epistle to the Corinthians. Every one of us ought to test our daily life by that chapter. It contains the heart of the gospel, and is a practical manual of conduct by which we may regulate our lives and make them what they ought to be. It is the real hard place in the Bible. I can get around many difficult passages, but there is no way around the 13th chapter of First Corinthians. You have got to cross that bridge, square your life with that document, or your profession of religion is sheer hypocrisy. Love is the essential thing, such love as Paul describes in that chapter. The eloquence of angels or of men, Without this grace, is but as sounding brass,

Or the senseless noise of tinkling cymbals! Prophecy is naught, and all knowledge vain; Nor will the faith that moves the mountains count;

Nor gift of all one's goods to feed the poor; Nor strength of soul to meet the martyr's fate,

If love, sweet love, the crown of all, is not.

When Saint John was an old man, a superannuated preacher, walking with feeble step, and supported by a staff, he would simply say when asked to speak in meeting, "My little children, love one another." That was a great sermon. It was an echo of his Lord's last command: "That ye love one another, as I have loved you." It is love that makes home so sweet; it is love that makes a neighborhood so pleasant; it is love that makes a church so attractive. Love begets love. There is a large island on the coast of Louisiana set apart for birds. Love rules that island. No gun is heard, no arrow shot, no trap set, nothing hurtful to the beautiful feathered population is allowed to molest the happy resort of the fowls. So they are all tame and gentle. When we have the spirit of Jesus symbolized by the dove the world will be like that happy bird paradise.

Listen to the wind-harp again! It is singing a new song, adapted to the tune of the hymn, "O could I speak the matchless worth." Sing it!

O what a privilege is ours,
To more than taste the heavenly powers,
And know the peace of God;
To feel the Spirit move within,
And wash away the stain of sin,
And shed his love abroad.

Then, then I Abba, Father, cry
And to the throne of grace draw nigh,
His mercy to obtain;
In every time of need I find,
The heart of God is wondrous kind,
And never ask in vain.

God cares, O yes, I know he cares!
Unnumbered answers to my prayers,
Attest the truth divine.
He guides my feet along a way
That leads to where a perfect day
Shall ever round me shine.

I know in part life's mystery,
But all the glory yet to be,
As in a glass is shown:
Yet I shall see him face to face,
Transfigured by redeeming grace,
And know as I am known.

Let faith abide, let hope inspire,
And all the empyreal fire
Of love my soul inflame!
Then I shall speak the "matchless worth,"
And ever show the glory forth,
Of his eternal name!

The higher critics and the new theology men are running all over Methodism, and the Methodist faith stands in the greatest danger. Dr. G. W. Ridout sounded the alarm at the Asbury College Convention in a notable address which was ordered to be printed. This address is just off the press entitled, "The Present Crisis in Methodism and How to Meet it." This booklet which is an eye opener and an expose of what is being done to destroy the old Methodist faith, should be read by thousands and ten of thousands. It sets forth the great mission of Methodism as a force of holiness and revivalism and then asks the question, "Shall the Methodism of our fathers be drowned in the ditch of the new theology and German rationalism?"

Send in your order. Price 15c.

Pentecostal Publishing Company,

Broken Altars in the Nation

Rev. Fred H. Ross.

WE are all familiar as Bible readers with that very dramatic scene on Mt. Carmel. Ahab was king, and of all the bad Monarchs of that corrupt line of rulers he was the worst. However the queen Jezebel was much worse than he. Her name has been synonymous for infamy these thirty centuries. God led forth his small army of loyal souls consisting of the rugged fiery prophet Elijah and a few others who had not bowed the knee to Baal. Jezebel's prophets to the number of 350 cut themselves and cried unto their god but he did not answer. Then Elijah came forward to do valiantly for the true God and turn the tides to spiritual victory. But behold! the altar of the Lord was broken down. The altar stood for the divine presence and power. The broken altar was suggestive of the sad condition in Israel with drouth, death and divine judgment facing the nation. Nothing could be done until the Broken Altar was repaired.

I want to use this very suggestive incident and write about Broken Altars.

BROKEN ALTARS IN THE NATION.

The fire of a true patriot should burn in the heart of every Christian. Honor for God and honor for the nation must not be divorced. This is taught us so splendidly by the patriotism of the men of the Bible. Who ever exceeded Isaiah as a patriot or who loved his nation and wept over it more than Jeremiah? The Psalmist wrote, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Psal. 137:5, 6.

When we come to our own nation we can feel that God as certainly guided in laying the foundation of our Republic as he certainly guided in establishing the Hebrew people. Rhode Island was settled by Baptists, Western New York and Pennsylvania by Quakers, Delaware by Swedes, the subjects of Gustavus Adolphus, Sweden's greatest king and hero of Protestantism; Virginia by Cavaliers; South Carolina by Huguenots; though they failed others came; Georgia by Protestant Englishmen, Highland Scots and Moravians. And we have just passed the 300th anniversary of the landing of the Pilgrims with its blessed cargo in the Mayflower, of whom Lord Morley said that with the exception of the band led by Moses out of Egypt, no company of immigrants had so influenced the world as that company in the Mayflower. But why did they come? Did they enjoy the association of savages and did they take pleasure in finding untimely graves in the wilderness? No. They came, all these people to build altars to God.

In my first visit to New England a few months ago I saw what to me is the great American Triumvirate, namely, 1st, the town hall that stood for popular government; 2nd, the schoolhouse that stood for free education; 3rd, the church that witnessed devotion to God; and these three can be found in most any New England village. These made our country great. What was true of New England was largely true in the other colonies. The oldest written constitution in America said, "We all came into these parts of America to enjoy the liberties of the gospel in purity and peace."

Who can think of those Christian colonists and what they stood for, and at the same time look about, any one who really loves God and loves his country, and not have his heart saddened by our national sins. Those gracious spiritual altars built by our fathers

are many of them broken down. As a people we are living on a reputation bequeathed us by those sturdy men and women of God. We are not walking as they walked, but like a profligate son who destroys a fortune patiently accumulated by a frugal father, we are wasting that gracious natural legacy of godliness, and therefore of greatness, given by our fathers.

In the spiritual life of Israel, and no less in that of our country the Ten Commandments could be said to be the cornerstone in the foundation. But think how all these are broken today by the nation. The first is not only first because it comes first but all the others rest upon it. "Thou shalt have no other gods before me." But only stop and consider how fully that commandment has passed from the life of the nation. We have made gods of gold, gods of pleasure, gods of prosperity and gods of ourselves. The national forgetfulness of the first commandment is a tragedy. I wish every American would carefully consider the following quotation: "We have been the recipients of the choicest bounties of heaven... We have grown in numbers, wealth and power as no other nation has ever grown. *But we have forgotten God.* We have forgotten the gracious hand which preserved us in peace and multiplied an enriched and strengthened us, and we have vainly imagined in the deceitfulness of our hearts that all these blessings were produced by our superior wisdom and virtue of our own. Intoxicated by unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace. *Too proud to pray to the God that made us.* It behooves us then to humble ourselves before the offended power, to confess our national sins and to pray for clemency and forgiveness."

Who dared to make such statement? Who said, "But we have forgotten God?" "Too proud to pray to the God that made us." This was no other than Abraham Lincoln. O, I wish that message could be trumpeted to every legislature, to every city council, to every chamber of commerce that indeed we might humble ourselves... confess our national sins and pray for clemency and forgiveness." I do not know who first used that expression, "Riding to a fall," but I fear America may be. If we continue to remove the foundation of true godliness, if we break down the altars of the Lord then nothing can save us. "Blessed is the nation whose God is the Lord." Psal. 33:12. "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; thou shalt become an astonishment, and a by-word, among all the nations whither the Lord shall lead thee." Deut. 28:15 and 17. O, America, may this latter scripture never be true of thee as it was of Israel. God has very highly favored thee as no people have ever been with godly men and women laying the foundations of thy national life, with almost unequalled possibility in material wealth. How sad for thee to be cast into the sea of forgetfulness because thou hast 'forgotten God.'

Every true lover of God and country should seek to rebuild the national altars. Money cannot save us; influence cannot save us; culture cannot save us; armies and navies cannot save us. Only true godliness can save our land.

What a call comes to us today. What a sense of need and possibility. I know some would say that we who plead for a real revival are much behind the times, but in pity for our ignorance they may let us exercise this concern among a few churches that still believe in old-fashioned revivals. But the man or woman or youth that has in his soul the passion for building spiritual altars is in his place a savior for the nation. Let us join our hearts with that self-forgetful, con-

secrated lover of God and his nation and work and pray and sacrifice as he did and cry out with Nehemiah, "Come and let us build up the wall of Jerusalem, that we be no more a reproach."

My next article will be upon Broken Altars in the Church.

Brooklyn Holiness Convention.

Nov. 3-12.



THE greatest need in this old world is God. No truly awakened heart will deny this statement. Much is being substituted for "the presence" and there is great danger, in these last days, that we may all "burn incense to our drag."

The Brooklyn Convention is coming on apace, the dates will be (D. V.) November 3rd through the 12th; it will be the seventh annual Convention, and the spirit of it is purely interdenominational. It is held under the auspices of an Interdenominational Holiness Association of which Captain H. M. Randall is, and has been since its inception, the President. Last fall Rev. G. J. Kunz, President of the National Holiness Association, was chosen Vice President. Bro. Kunz has been a member and promoter of our Association from the beginning. Our Association is composed of Methodists, Free Methodists, Swedish, M. E.'s, German M. E.'s, Nazarenes, West Indian Nazarenes, Salvation Army folk, Baptists, Presbyterians, United Presbyterians, Congregationalists, and Holiness Missions, with a great army of promoters by prayer, all over this country, Canada and overseas.

If anything should make God's people one, it should be a genuine experience of holiness, with John 17 as a cornerstone. Perfect love magnifies Jesus Christ alone, on every spot where holy heart meets holy heart. Our precious Bro. Hammill used to say, "Heaven is God's great interdenominational and international Holiness Convention, going on forever."

We may not all worship regularly in the same Church house, but we are all bound for the same Glory-land, and those who are so fortunate as to anchor on the celestial shore will find no sectarian fences there, but "Father's House of Many Mansions." Jesus said, "If it were not so I would have told you." O, holiness folk, let us, as dear Dr. MacBride used to say, "let us snug up a little bit closer to Jesus," and so shall we be one, in the way for which he prayed for us.

Our ranks on this side of the river of Life are rapidly narrowing, since our first Convention in 1916. God has broken many "silver cords," and Sister Cassie Smith and our dear old Free Methodist, Sister Smith, Brothers Fowler, MacBride, Powell, Crane, Sands, Applegate, Huston, Eberhard, Clissett, Hammill, Miller, and Sergeant Major Pertain of the Salvation Army, are now among the over-comers, and will "rise first" when the last trumpet shall sound; they were all identified with the Holiness Movement and with our Association.

All close Bible students agree that we are in "the perilous days," and that the awful apostasy so long looming over us is at last settling down upon us. "Evil men are waxing worse and worse"; even the days of which our beloved Brother Paul warned us, through young Timothy, are at hand, and men who once knew God are either mutilating the Scriptures, which our Lord said could not be broken, or throwing them overboard entirely, denying the blood that bought them. "Doctrines of devils" are multiplying, some

(Continued on page 9)

Good News From The Evangelistic Harvest Field

MILLIONS ARE WAITING.

On July 1st, this year, in company with Rev. O. R. Covault, a missionary, we left Caracas, Venezuela, for a trip into the interior to visit the natives and open up mission stations. We crossed the great northwestern range of the Andes mountains by a narrow-gauge railway to LaGuaira, where we took passage on a Holland boat bound for Trinidad Island, which lays near the mouth of the Orinoco River. At Trinidad we were delayed ten days in our journey on account of the river boat having sailed the day before we arrived, compelling us to remain here until the next sailing.

Arrangements were made at once for us to speak in the towns and villages and along the highways. Rev. O. W. Reese having charge and taking us from place to place. Our first stop was at San Juan, where at the forks of the road we spoke to several hundred native blacks and East Indians. At this meeting we told them "of the certainty of death and how God had opened a door, through the sacrifice of Jesus, for us to pass the sting of death and enter glory." Old and young stood in tears and graciously received the message. At the close scores held up their hands for prayers and begged us to return and tell them more about Jesus. We told them that we would, and Rev. Reese returned to continue the work, placing a native Christian worker in charge to tell them more of the story of the Savior. From here we traveled to another point where a good crowd had gathered to hear the message. A Mohammedan and a black woman came forward for prayer; both were converted to Christianity.

A Midnight Street Meeting.

At Port of Spain one night I could not sleep, so I dressed and went out into the streets to "walk and pray." Shortly I heard a strain of a hymn from the slums section of the city; hurrying along I came to a small group of blacks praying in the street. They prayed for God to send them a message for the crowd of people. When they arose from their knees one of the leaders came directly to me and asked if I had anything to say to them. Their eagerness to hear the Gospel soon filled my heart with a message for them. Hundreds gathered and blockaded the street until the close. Poor people! They almost shook my arms off in their joy and appreciation. Bidding them good-bye, I returned to my room with new heaven-born impressions of the dark mission field that I shall not forget.

East Indians Marriage Ceremonials Following the Marriage.

Returning one night from a meeting at a distant point in the Island, we heard the beating of tomtoms and the weird singing of the East Indian people. Arriving at the scene we stopped and listened, then one of the Indians came and invited us in and gave us seats. Here beneath a large brush and vine arbor, far from their native lands, were a people celebrating a native custom centuries old. In the midst of a group of ten virgins lay the young bride (perhaps twelve years of age) apparently prostrate across an object resembling a keg. The virgins, all robed in white, were seated upon the ground with candles in their hands chanting their weird native songs while off to the side sat an Indian upon a mat with legs crossed beneath him, beating upon a tomtom. Occasionally the music rose to a high feverish pitch then would relapse into a monotone for a short time. To the writer it was not only weird, but sad. There lay the little bride; just a girl; a poor mother's daughter, now the slave of a coarse, brutish man. A straw hut for a home; a jewel in her nose, a few bracelets on her wrists and ankles, bearing a load upon her head, with a pitiful, sad countenance, sleeping upon a dirt floor, toiling early and late; this and more, now awaited this poor girl. A scene never to be forgotten. There are so many dark milestones marking the road-way of a missionary.

It was nearly midnight when we left the scene, beneath that dismal arbor, lighted only here and there by the soft rays of a tropical silver moon, and returned to our lodging-place. This Island has over one hundred thousand of these East Indians waiting for a missionary of the cross. Who shall it be?

Along the Orinoco River.

We boarded our boat for Bolivar about July 12, and reached the Delta the next morning at sun-up. Here the shores are lined with jungles flooded with the overflowing river at this season of the year. Beautiful plumed birds flew here and there and the noise of parrots could be heard everywhere. Now and then we passed small Indian settlements until late in the afternoon we came to a section with native huts dotted along both sides for a distance of perhaps fifty miles. (But there is no missionary there). After a journey of two days our boat reached Bolivar in the midst of a tropical rain. Here we found a location for Bro. Covault's Mission Home and secured timber for his furniture, a few chickens and several goats for milk. Bidding him God-speed I left him with saw, hammer and square and lumber to prepare for his family.

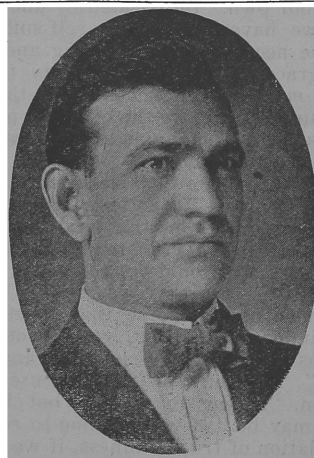
On Board a Native Sail Boat.

We left Bolivar about noon for Barrancas, a town 180 miles down the river. Having arranged for my passage with the "Captain," I went "on board" and

found a berth on the floor of the boat. During the night we nearly upset several times when striking floating trees in the current. The food consisted of sun-dried beef, bananas and rice. The meat was kept on the sides and floor of the boat where it was tramped over by the crew's bare feet and covered with ants and flies. This was served at each meal in tin pans on our laps, seated upon the floor. The cook endeavored to make it palatable by the use of strong pepper sauces and onions. Amidst the rushing water, the noisy songs of the helmsmen, the buzz of mosquitos, and ants, fleas and roaches all claiming their position, we made the trip in about twenty-four hours, reaching Barrancas the following day about noon, very tired but happy.

Work in a Fever District.

At Barrancas I was taken to the hut of a kind black man, Pedro Pinto, by name, and given a place to hang a hammock for sleeping purposes. At Barrancas, hogs, dogs covered with sores, naked children and natives stricken with fever, all walk together. The civil magistrate, British Consul and Postmaster received me kindly. Many fever patients came in for medicine and help. Homes were open for meetings. Many huts were visited and help given the sick and needy. Six blessed days were spent in this district and when the boat arrived to carry me onward, a good crowd came down to bid me good-bye, begging us to return and give them more of the Gospel. I felt sad in leaving these poor people in their poverty, sickness and distress; but the six days labor among them brought several homes to Jesus and left a small band of Christians to work on in prayer meetings the best they can until God leads us back again, or another to stop with words of life for them.



J. A. COLLIER, Evangelist, Nashville, Tenn.

From Barrancas I returned to Trinidad and closed the purchase of a small steam launch to use on the Orinoco River, in the fever districts and to carry me far back into the Continent among the neglected savage tribes as soon as we can equip it for this work and arrange passage with the government. At Trinidad we had large crowds again who clamored for our return for a revival campaign. We are now considering locating our headquarters and native Bible Training School on the Island of Trinidad. It is reasonably healthy and well located near the mouth of the Orinoco River, with excellent mail service to both North America and Europe.

The trip from Trinidad to LaGuaira was made in a cattle boat, finally arriving at Caracas, well in body and soul, to prepare for our two missionary families—Brother Covault at Bolivar and Brother Baldwin and wife at Soldad. Our workers and children have been hard at study on the Spanish language and will soon be able to use it in their work. Do remember them in prayer.

Our next journey will be with our Gospel boat, by the grace of God, into the far interior, near the headwaters of the Orinoco River, about 2,000 miles inland. I expect Mrs. Hendrickson will accompany me on this trip to the aboriginal tribes. Assisted by natives we shall reach perhaps three tribes and labor with them until the Gospel is planted among them. Then let us pray for missionaries to shepherd them. Our field address is Apartado 222, Caracas, Venezuela, South America. Home address, 1506 Bennett Ave., Flint, Michigan, North America. All in the name of the Lord.

Ford Hendrickson.

ROMEO CAMP MEETING. A Minister from England.

It would be difficult to imagine a more ideal spot for a camp meeting than Simpson Park, Romeo, Michigan. Bud Robinson in characteristic speech declared that "it was preordained to be a holiness camp ground." It certainly lends itself to this glorious purpose. It is approached by way of delight-

ful undulating country, richly wooded, which presents to view from every hilltop what Bishop Quayle would call "one of God's fresh pictures." We saw myriads of trees heavily laden with peaches and had the pleasure of sampling some of the fruit by the roadside. The courteous young salesman told us that he has 30,000 trees and thirteen varieties of lovely peaches. Simpson Park, with its pines and shady oaks, is situated in the neighborhood of these smiling orchards.

The Camp.

At 6:30 each morning the bell summoned us to prepare for breakfast. The meetings commenced at 8 A. M., and continued all day. The services were wisely graded for testimony and teaching, and provision was made for boys and girls, young men and maidens. There was an interval after each meeting for rest, but some of the earnest souls were so hungry for prayer and praise that they sought an elevated point under the trees where they met to shout and sing to their hearts' delight. The meetings in the Tabernacle were powerful times; thousands listened to the Word with breathless attention. Methodists and Baptists, Mennonites and Nazarenes came up to the feast. The grounds and country lanes were not used for promenading—the crowds came to worship, and they worshipped. In all the multitudes assembled I only saw one man smoking, and that was outside the area after lunch on Sunday afternoon.

The Missioners.

The teaching was pronouncedly "Holiness unto the Lord." From the veranda of the hotel there floated a large flag upon which was inscribed the injunction, "Be ye holy." This was the burden of each message, sermon and song. The principal speakers were Bud Robinson, T. C. Henderson, and Miss Blanch Shepard. They differed widely in method and speech, but in heart and doctrine they were one. Bud Robinson cannot be classified. I have travelled far and lived long; I have met with men of varied type and nationality, but I have never before met a "Bud Robinson." He is one by himself—a wonder unto many. He knows his Bible; more than 6,000 of its precious passages are lodged in his remarkable memory. His terse sayings, native wit, and strong common sense lift him high above the ordinary. I count it an honor to have shaken hands with this saved and sanctified man. He never tires of advertising *The Pentecostal Herald*, which he pronounces with a Texas lisp which defies my power to spell.

Mr. Henderson is a great preacher and digs deep. He would never dream of giving his hearers that which costs him nothing—the Bible, poetry, books of fiction, scenes of nature all contribute to the building up of the sermon; then too, he has a passion for preaching and is at home with the crowd. He is a clear thinker, his diction is choice, and he has a pleasing style, sometimes rising to great heights of oratory. He has a nice voice which he is in danger of abusing. I hesitate to suggest, but in my opinion, the wooing note—which is by no means absent—and less of the declamatory, would be less strain to himself and more acceptable to his hearers.

Miss Shepard is ideal with young people; she appeals to the heroic; there is nothing clap-trap in her addresses; they are thoughtful and interesting. She is doing a great work, greater than she knows, and only in the coming years will it be known how greatly she influenced the young life to which she ministered. The singing of Mr. and Mrs. Wells was beautiful, soul-stirring and impressive. Revs. Nixon, Weaver, and Durr constitute a wonderful trio; each is a specialist in his particular sphere. Dr. Nixon has a strong voice, a strong will, and a strong hand; but for his generalship Simpson camp would not be what it is. In Brothers Weaver and Durr he has noble colleagues. How laboriously they toiled! They were, in a very literal sense, the servants of all; to have seen them gathering litter, sawing timber, directing traffic, putting their hands to any kind of work which had to be done, no stranger would have guessed that they were pastors of city churches. Mr. and Mrs. Starr provided for our material comforts and are worthy of highest praise; theirs was no easy task, but they were more than equal to the demands made upon them.

Results.—Night after night, nay, almost every service, witnessed seekers at the front; sometimes the excitement was intense—here the wisdom of the leader was in evidence; again and again was present the material for extravagance and wildfire; but it was never allowed to break out. Sunday was the crowning day; there were hundreds of autos and thousands of people, but I do not think there was a hitch of any kind. I saw no frivolity, whatever; the laugh was not absent, but it was the laugh of joy and gladness; the mourner's benches presented a sight which must have given joy to the angels.

It was a great time—a time to remember. There is hope for the Methodist Church in America and for every other church, so long as meetings of the Romeo type exist; its influence is far-reaching; ministers, evangelists, singers, Sunday school workers, went away refreshed, strengthened, and re-baptized for more effective service.

A. Jackson Smith.

SUMMER CAMPS.

We fired the first gun and began the work of the camp meeting season at Ridgeview Park, Pa. Here we found a splendid tabernacle, beautiful grounds and most delightful people. Our co-laborer was that steady, sturdy, consecrated, Spirit-filled John Owen, a regular preaching machine. He is as true to holiness as the needle is to the pole. The singers, Kenneth and Eunice Wells, swept the deck and carried everything before them.

We next joined heart and hands with Rev. J. B. McBride and A. H. Johnston who were pressing the battle at Akron, Ohio. Nine churches united in launching a great camp meeting. Large crowds attended, a number of souls were converted and sanctified and a solid foundation was laid for a great camp meeting in the far-famed Rubber City of the world. The following pastors participated in the campaign: Revs. H. B. Macrory, H. H. Davis, E. E. Radebaugh, J. Q. Smoke, C. W. Winch, A. D. Fero, H. B. Masters and Rev. Shanlyn. The power of God came upon the services and many remarkable incidents occurred. Glory, hallelujah!

We went from Akron to Hartselle, Ala., and co-labored for ten days with Rev. J. W. Carter, D.D., and our old stand-by, Prof. C. P. Gossett. We met a very kind and lovable people. God gave victory in the services. Gossett swung the music and Carter put it over on the preaching line.

We migrated from Hartselle to the oldest camp meeting in Texas—dear old Scottsville. Here we fell in with Rev. R. A. Young ("Fighting Bob.") The Lord gave a good camp. Bro. Young is the most widely-known and successful young evangelist in the field. He hails from the coal mine regions of West Virginia, is a graduate of Asbury College, is intense, energetic, systematic, business-like and a born revivalist by every test and temperament. Prof. G. C. Thumm led the singing. Bro. Thumm is tall and towers for God and salvation. He cannot only sing, but pray and work around the altar for souls. He has been the singer of Rev. E. O. Hobbs, General Evangelist of the M. E. Church, South, for the past year. In this camp we met our old friend, the indefatigable Frenchman, Jesse E. DeCamp. He is a regular orchestra within himself, being able to play nine musical instruments at the same time. He is a great help in any revival campaign. He has been in the Ozark Mountains for the past two years, but is now launching out into the revival field again. His address is Gaylor, Ark.

We visited Waco camp for a day, where Dr. O. G. Minglehoff and Dr. J. W. Carter were alternating in the preaching. They were hewing to the line. The crowds were not large, but they informed me that they had a good crowd on the Sabbath. Many sacred memories of by-gone days clustered around me as I reviewed the former days of Waco when John Appell and Dan Linville lived and labored during the wonderful encampments.

The Noonday Camp is drawing large crowds. Rev. W. C. Mann, the pastor, is assisting us in bringing the messages. Prof. G. P. Bledsoe and De Camp are leading the music. God is giving victory. Andrew Johnson.

REVIVAL AT HERRINGTON, KY.

Sunday night, August 6, we closed a fine ten-days' meeting on the Herrington-Oxford, Ky., charge, in the M. E. Church, South. Different evangelists have labored at that place, some of them quite prominent, and those who preached the doctrine of holiness, so that the people were without excuse so far as having the light if they had not measured up to the truth. However, some were in the clear light of holiness when the meeting began. The time for holding the meeting was most propitious, in that the weather was ideal, and the farmers had gotten their work in such shape that they could attend the services. We held two meetings daily. The attendance at night was so as to fill the house, so that people had to stand for want of seating room. The last Sunday night, the house was packed, and not only were people standing in the aisles, but it was said, that a third as many people were on the outside as were in the house.

The work of salvation began almost simultaneously with the meeting, ten having requested prayers the second night of the meeting. From that on people were saved or sanctified in about every service to the close of the meeting. The climax was reached on the last Sabbath, when the Spirit fell on the people in the morning service, and continued with them throughout the whole day, some of the leading members of the church being blessedly sanctified. We scarcely ever witnessed deeper, or more widespread conviction for sin, or brighter cases of conversion and sanctification. A number of fine young people, and young married people were reached. The meeting grew better and better to the very close, and the pastor and people expressed regret that we could not continue the meeting longer, which we would have been delighted to do but for camp meeting dates which we were obliged to fill at once.

We are now in the midst of our camp meeting campaign which will continue to the middle of September. It is our present plan to begin our Fall campaign in Kansas immediately after closing our camp meetings, and then work back into the central west, and maybe on East as far as Maryland. Later we purpose to take a campaign of meetings on the Pacific Coast. Persons desiring to correspond with us relative to dates can address us, 1350 Grace

Ave., Cincinnati, Ohio. In other years people have deferred their writing us for dates so long that when they did write, our time was all taken, and hence those who desire to secure our services would do well to write us early. J. L. Glascock.

REPORT OF JACK LINN AND WIFE.

Herewith we report to our many readers the results of our last two meetings. The first was a camp meeting in North Dakota, about twenty miles from Mott. The Lord graciously blessed us and possibly more than two hundred people were at the altar. This was the second year of this camp meeting and it promises to be a great power for good in that community. Although the people were poor on account of recent crop failures yet they responded readily to the task of building a new tabernacle. About \$2,400.00 was raised in subscriptions for this purpose. Rev. Mr. Griffith of the Laymen's Holiness work was our co-worker. He is indeed a beloved brother and greatly used of God.

In addition to preaching regeneration and sanctification we presented the matter of healing of the body and God wonderfully manifested himself. Many remarkable testimonies were heard of the healing touch of God. We are requested to return for next year and look forward with pleasure for another meeting with these good people. Bro. D. M. Andre, Watrous, N. D., is the secretary of this camp and is a charming Christian brother. This is also true of the other officers and supporters of this camp meeting.

Our next meeting was at Stoughton, Wis., in our new brown tent. This was our second meeting in Stoughton, and we were asked to return again next year. The meeting was marked by genuine results of saving, sanctifying and healing. At times the glory wave was upon the meeting. Brother E. J. Kjolseth, a sanctified Norwegian brother, is a staunch supporter of this work.

Mrs. Linn and I are glad to report victory in our own souls and we expect to keep on preaching, praying, shouting and singing until Jesus comes. Everybody please remember us in prayer. Yours for souls. Jack Linn and Wife.



PAUL C. SCOTT, Choir Director, Butler, Ohio.

REVIVAL AT GUTHRIE, KENTUCKY.

We have recently closed a two-weeks' campaign at Guthrie, Ky., in a large tent under the auspices of the Methodist Church, Rev. G. A. Gailor, pastor. In this meeting the Baptists, Presbyterians and Christian churches all gave us their hearty co-operation. God blessed in the salvation of souls, men and women of every walk of life. Guthrie is a railroad town of about twenty-three hundred with a fine body of business men, shown by their courtesy in closing their stores every day one hour for the day services.

From there we went to Cynthiana, Ky., on the Hinton Circuit, Rev. F. D. Swanson, pastor, who brought four of his churches together for a union tent meeting. In this meeting 47 prayed through at the altar for pardon and purity and all the churches were revived. Bro. Swanson is a young man in the work but a man of God and we predict a great future for him.

We are now enjoying the feast of good things at Camp Sychar, Ohio, where Dr. Morrison, Dr. C. F. Wimberly and Rev. Joseph H. Smith are bringing us some wonderful messages. We have some open dates for fall and winter meetings. Address us, 1917 Cephas Ave., Nashville, Tenn.

Yours in his service,

J. A. Collier,
Paul C. Scott.

PARTRIDGE, KANSAS.

The revival at Partridge, Kan., held in a tent, on the high school grounds, July 16-30 by Rev. R. L. Selle and Rev. A. S. Clark, both of Winfield, Kan., was a blessed season of grace. Not a dry service. The Holy Spirit was in charge of every service.

Not a discordant note among the workers. Sweet harmony prevailed all through the meeting. Fifty or more "came through" with expressions of joy. Rev. E. D. Bartlett, the pastor, is all that could be expected or desired of a pastor of a Methodist Church. "Lifting Hymns," published by The Pentecostal Publishing Company, Louisville, Ky., was the song book used in this meeting. It proved a favorite. The music was spiritual, gripping and effectual, a very helpful feature in this meeting.

TO INDIAN SPRINGS AND BACK.

A good impulse is a mighty good thing. Last Wednesday night a week ago while wife and I were on our way to prayer meeting, there came an impulse to go down to Indian Springs to the annual troubling of the waters. Next afternoon Mollie and the three children and I were in the car and starting on the 215 mile trip to where we knew the saints were already shouting and the sinners finding salvation underneath that old tabernacle. It was a most delightful trip. The roads were fine, and within a couple of hours we had descended the long mountain road to Greenville, S. C., and were spinning along through the splendid Piedmont section. Just before dark we stopped by the roadside and made some coffee, fried eggs and bacon and enjoyed a good supper in the open air. About ten o'clock we reached Hartwell, Ga., where we spent the night at the hotel, reaching the camp next day in time for supper.

Already fine throngs of people were pouring in from every quarter and the good work well under way. One of the first persons I saw was Rev. W. E. Hocutt, who at my suggestion three years ago, visited the camp, and under the preaching of Dr. Morrison professed sanctification. He and I were two North Carolina preachers who had traveled a long way to enjoy the feast. We did not have to go away disappointed. The preaching was great. Dr. John Paul was at his best; his sermon on Jacob at Peniel will stand out in my memory like a mountain peak. Then there was L. J. Miller, one of our general evangelists, who preaches with the accuracy and rapidity and power of a machine gun. His work reminds one of the deft and confident movements of a skilled surgeon. His language is poetic and carefully chosen. There is no ranting, hesitation, or repetition. He is mighty in prayer and skillful in drawing the net. Last, but not least, was another general evangelist, Sam Haynes, whom we all love for his blunt but honest piety and his fervent spirit. Some men need a title to distinguish them but Sam is tall enough without it and we prefer to remember him as "Brother Sam."

Time would fail me to tell of Brother Matthews, the quiet director of the camp, who under the guidance of God shapes the character of the meetings; of Brother Summers and his splendid wife who labor tirelessly for the comfort of the many guests of the hotel; of Brother Quinton and wife, Hamp Sewell, Brother Gossett, Miss Ruth Harris and others who lifted us towards heaven on the wings of beautiful spiritual songs. Then there was Sister Bridgers, the mother of Luther Brigders, whose very presence is a benediction everywhere and whose voice in prayer or testimony is like tender and sacred music. Her faith and her prayers brought her now sainted husband from a worldly life to the work of the ministry and put her only boy among the foremost evangelistic preachers of our church. May the Lord spare her to hover like a good angel around Indian Springs camp meeting for many a year yet!

On Monday afternoon I had the unlooked-for privilege of preaching to the camp. It was a rich experience for me to be surrounded by that great company of saints and to preach in that heavenly atmosphere. How I wish that I could have a number of those good people with me to help me pray down the Jericho walls when I begin my next revival.

Since coming home I have been wondering if we could not find a quiet place here in these beautiful mountains where we could have just another such place as Indian Springs. Already we are trying to build such a place at Camp Free adjoining the campus of Rutherford College, but that is nearly a hundred miles east from here, and last year was crowded to its full capacity. There ought to be another holiness camp ground in these mountains where the thousands of visitors and health-seekers come during the summer months.

Tomorrow I am going to Sumter, S. C., to begin a meeting under my new tent, 80 feet wide and 160 feet long, made for me by a firm whose advertisement appears in *The Herald*. There will be four of us in the party—Rev. Carolyn Hosford, song leader and soloist, Miss Elizabeth Smith, pianist, and Fred Seibert, tent man and all-around helper. During my last meeting which was at Roxboro, N. C., my old tent was blown to pieces in a storm but those people were wonderfully generous, giving me a large offering, besides a big lift on a new tent. Then one of my friends, a consecrated layman, in Maine, sent me \$500, saying that he wanted a share in my work. Others sent small amounts so that I am going to be under a splendid new tent just two years sooner than I thought I could get one. Our heavenly Father has a wonderful way of surprising his children. Pray for me that I may preach full salvation to all who come beneath that canvas.

Yours in Christian love and fellowship,
Raymond Browning.

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(Continued from page 1)

This is a fearful state of things. One can hardly believe that the time would come when the Church would turn away from the truth of God to the mere fables of men; and yet, we find it so. It has come to pass that men who claim to be ministers of the gospel can cut up the Holy Scriptures at their will. They can deny the inspiration of the Pentateuch; they can deny the right of the book of Job a place in the holy Canon; they can say that the book of Jonah is merely 'seacoast folklore'; they can divide the wonderful prophecies of Isaiah up among a half dozen of unknown writers; they can say that Daniel is a myth; they can question the authority of Matthew's gospel. They can deny that John wrote the gospel which bears his name. They can claim to know more of the truth than is needed for the present day than St. Paul. They can question the divine authority of Peter's epistle. They can cut the epistle of Jude entirely out of the gospel and make the book of Revelation a subject for sarcastic comment and sneer, and yet, the people of 'itching ears' and dead souls who do not want to hear the plain declarations of God against sin, the gospel of the new birth, and the Bible call to a holy heart and a righteous life, will pay immense salaries to these shallow philosophers with high claim to superior scholarship, who are on the Church market to be knocked down to the highest bidder, to tickle their ears with fables about descent from monkey ancestors, and any other babblings, that write a question mark over the pages of the Holy Scriptures and put God, his claims, and his judgments far away.

These people who have by some means gotten into the Church without conviction for sin or the regenerating power of the Holy Ghost, or who are backslidden and have forgotten they were purged from their old sins, do not want to hear the plain gospel of our Lord Jesus which is the power of God unto salvation; salvation, mark you, from the power of sin, the pollution of sin, and the love of sin. Salvation, here and now, which brings the soul into cheerful obedience and holy and happy communion with God. Great masses of our people today are rushing pell-mell after money, pleasure and pastime. They will not consent to be disturbed by the thunders of God's truth from a man in the

pulpit who has been crucified to the world, who lives and walks under the power of the Holy Ghost, whose lips have been touched with a live coal from the heavenly altar, who cannot be bought or prevailed upon to cease to cry out against the sins of the people; who will insist on repentance and a godly life separated from the world, consecrated to Jesus Christ and the humble earnest service of their fellowbeings.

Today we find the apostles of the 'itching ear' fraternity not only breaking away from the Bible, but turning the house of God into a place for shows, theatricals, pageants, places of amusement, worldly pleasure, spiritual debauchery, of laughter, mirth and wickedness. The ears of these sinful people not only itch, but their eyes are eager to look upon scenes, vaudeville nakedness, boisterous and ludicrous theatricals given in the Church of God to gratify lustful looks and sinful desires.

Paul's prophecy to Timothy has become true and is a positive proof of his divine inspiration. He saw and wrote down almost two thousand years ago, exactly what we see today. People sometimes express surprise that the Jews with the Holy Scriptures before them, should have failed to recognize the Christ whose character, teaching, life, and sufferings so completely fulfilled the prophecies concerning himself; but do we not find the people about us fulfilling this prophecy of the day of itching ears and false teachers by the Apostle Paul; and yet, they are entirely ignorant of the fact that they themselves are fulfilling the prophecy of the inspired apostle.

Woe be to the people of 'itching ears'! To those who will not hear the truths of God. To those who will not permit in their pulpits the messengers of the Almighty, who would call them to repentance and urge them on to that holiness without which no man shall see the Lord. Woe to the giddy throng that crowd into the holy sanctuary of the Lord for plays and shows and laughter and worldliness, who know nothing of the chastening of fasting, the vigils of prayer, the hungering and thirsting after righteousness which lift the soul into communion and fellowship with the Lord Jesus. An awful day of awakening will come to them, and then they will heap their curses upon their false teachers, those apostate ministers of the gospel who sold themselves to a luxuriant and lustful age and tickled the ears of the people with fables instead of startling them with faithful appeals to repentance and earnest instruction in the way of salvation.

The preacher himself is human; he may be deceived and led away gradually; here and there he writes a question mark over the inspired text; now and then he surrenders a Bible truth or removes a landmark which the Lord has set up. Little by little he is flattered, cajoled, and captivated by the gifts and approval of the worldly and unregenerate, and before he realizes it he is the popular little ear tickler of a godless congregation who have turned away from the Bible with its faithful warning, earnest appeal, and gracious promise of cleansing from sin in the precious blood of Jesus. The judgment day will be an awful day to those people and preachers described in our text by the great Apostle Paul in his epistle of warning, caution, instruction and exhortation to Timothy, his son in the gospel.

Asbury College Opening.

The fall term of Asbury College will open September 7. Registration begins on that day and it is urged upon those who expect to attend to be on hand and get their classes adjusted in due time.

We are expecting the largest opening of this institution that it has ever had, judging by the room reservations and letters saying they expect to be on hand. We have the best

faculty in our history, well equipped dormitories, gymnasium, beautiful and commodious dining room, and everything to make our students comfortable and happy. If you send us your boy or girl we shall do our utmost to make them get value received, and will assure you that no pains will be spared to make their stay with us yield 100 per cent on your investment. The Lord's smile is upon the school, the new theological building is going up, and we are looking forward to the best year in our history. Two great lecture courses by Bishop Candler and Dr. Harold Paul Sloan are extras that we are giving our students this year.

Remember the date—Sept. 7—and be on hand to matriculate and enter upon the new year with the first day of regular work.

H. C. MORRISON.

Sychar Holiness Camp Meeting.



THIS camp is located near Mt. Vernon, Ohio. It is about five hours' ride by rail from Cincinnati, located in a superb country with the very finest of roads and villages and farm families everywhere, convenient to this great spiritual center of full salvation.

This year they had 240 tents, besides three large dormitories. The population on the ground was large enough to make a good audience while the people came in multitudes from the surrounding country. The new tabernacle is one of the best we have ever seen. It ought to have a sounding board about fifteen feet above the preacher's head. This sounding board 12 feet wide, and 16 feet long would make it one of the easiest places to preach to a vast audience of people, I have ever seen.

There is a fine group of men in charge of this camp. Rev. C. L. Lewis has been president for many years. He is also platform manager and is much beloved by the thousands who gather at Sychar. Mr. C. A. Lovejoy is secretary and devotes himself with a holy zeal to his laborious task. Brother O. F. Skeen, superintendent of the grounds, is full of labor and service, along with inexhaustible kindness. Sychar is one of the greatest religious tent cities on the continent. It is a place of good fellowship, of holy communion, of gospel power and full salvation.

The preachers this year were Bishop Spreng, of the Evangelical Association, Joseph H. Smith, C. F. Wimberly and the writer. The preachers, under the Holy Spirit, did good work; the Lord blessed them. Bishop Spreng is much beloved in his church and stands for the old Wesleyan doctrine of entire sanctification. Joseph Smith is too well known to comment. It was my first visit with Dr. Wimberly for some time. The Lord has greatly blessed his ministry at Bethel Church in Charleston, S. C. In something less than two years he has taken into that old church more than 400 members, beside holding some great revival meetings in which hundreds have been saved in the surrounding country. His ministry was very fruitful at Sychar camp.

Prof. W. B. Yates had charge of the music. That means great song services. First and last, many singers came and went and Yates put them all before the people at their best. He is one of those rare musicians and song leaders who knows nothing of jealousy. One of the interesting features of the meeting was an orchestra of small boys, with violins, saxophone, cornet, etc., who did excellent work. Mrs. Harry Maitland and Mrs. Sadie B. Mishey, rendered splendid service at the two pianos. Miss Annie McGhie, and Mrs. Mishey had charge of the boys and girls, Mrs. Mae Gorsuch assisting. Many souls

were at the altar for conversion, reclamation, sanctification, and scores were graciously blessed. At times the great audience rose to a high tide of devotion and faith.

H. C. M.

Bud Robinson's Letter.

YOU will remember that in my western letter, I left you just as Brother Joseph Owen and myself were reaching Minneapolis. He went on to Mountain Lake Park. I spent three days in Minneapolis, in the Church of the Nazarene, preaching three nights and with an all-day meeting on Thursday. We had one day out from the city on a big lake, the most beautiful one I have ever seen. Had a delightful ride in the boat and caught a number of fine fish. Minnesota makes its boast of having 10,000 beautiful lakes that have names, besides hundreds of smaller ones that are still orphans and unnamed.

From Minneapolis I went down to Aberdeen, S. D., as one of the workers in the camp meeting for the Wesleyan Methodist Church. Brother Dodd from Iowa, was my yokefellow, and Brother David Scott, pastor of the Wesleyan Methodist Church at Lansing, Mich., was called to lead the singing. These are unusually fine men, both brothers beloved of the Lord, and I have not worked with a finer band of boys in the nation than the Wesleyan Methodist boys of South Dakota. We had there about 150 at the altar. The little Wesleyan Methodist band of preachers and workers give more money to the number of people than any camp I have seen for twenty years.

At the close of our meeting Brother Dodd went west for another campaign, while Bro. Scott and I boarded a train for the east. We reached Minneapolis late in the afternoon, and Brother Mathisen met us at the train, took us to his beautiful home and gave us a fine supper, got us back to the Union Station in time to take the through train for Chicago. Had a fine trip across to Chicago, reached there early in the morning in time for breakfast after a good night's rest. Brother Scott had to hurry on to Lansing, while I spent the day in Chicago, taking in the *Christian Witness* office, enjoying the companionship and fellowship of the saints. In the afternoon I boarded the train for Fort Wayne, where I had nine days in the Church of the Nazarene. These were beautiful days. We had a number saved and sanctified. While here we had one big fish fry in the beautiful park. Went for three days, 15 miles out to a beautiful lake. Here we had a regular fishing match. Brother Paschal beat me the first day, but I was permitted to warm his jacket the second day. But we sure did have the fun. We had great crowds at night and precious souls plunged into the fountain. The Nazarenes have a beautiful church and fine parsonage, and a good garage. They bought the old First M. E. Church which is a beautiful piece of property. Our good old Methodist folks ought to stand by us Nazarene boys; we're buying so many of their churches.

From Fort Wayne I ran over one night to Muncie, and spoke in one of the large Methodist churches to more than a thousand people in the house, and plenty in the yard. This was a great night. From there I went to Sebring, Ohio, to the great camp meeting which I have already reported to THE HERALD readers for that special camp alone. At the close of the Sebring camp I ran over to East Liverpool, the old home of Wm. H. Huff. The pastor there of the Nazarene Church had secured for two nights the High School auditorium that seats 1200 people.

For two nights we had it packed from the floor to the ceiling, and scores of people could not get in. While there I went to the beautiful cemetery, to the grave of our beloved Dick Albright. He had the most beautiful monument I have ever beheld. It is a great red granite one, standing about six feet high and about six feet broad. On the front side is carved out of the red granite, a large Bible, about three feet wide and four feet long, and on the pages are a number of beautiful verses of scripture chiseled out of that hard granite. Just below the big Bible is the name "Albright." On the back of this monument is just one word in very large letters, "Salvation." The word is so large that it goes across the great granite, but anyone who knew Dick Albright would know that he would put up a stone something like this. After traveling 700,000 miles, it is the only one of this kind I have ever seen.

From East Liverpool I ran down to Findlay, Ohio, where our beloved John Hatfield was in a tent meeting. I was there two days. He stayed over with me the first night, but had to hurry on to Maybee, Mich., to his next camp, but I had as two lovely days in Findlay as I have ever seen. My last day was an all-day meeting, with a number of precious souls in the fountain. From Findlay I made my way to Detroit, Mich., and from there to Romeo, Mich., where my yokefellow was Thos. C. Henderson. The music was in charge of Kenneth Wells and wife, and Miss Blanch Shepard had charge of the children's and young people's meetings. The preachers in charge of this great camp are Dr. W. G. Nixon, Rev. Geo. Durr and Brother Weaver, all of Detroit. First and last we had 100 preachers on the ground. We had 175 at the altar. While Romeo is an old camp, it went down years ago, as it was used by the great Methodist Episcopal Church for various kinds of programs, until they had but few on the ground, but some 14 years ago these men got hold of it and made it a straight second-blessing camp meeting. The crowds have continually increased until this year they were completely overrun, although they put a third story on the large hotel of 21 rooms additional, besides tents and cottages, all of which were filled and running over. We had probably 3000 on the ground over the last Sunday.

I must not fail to say that Brother Thos. C. Henderson did some of the strongest teaching and preaching that this old preacher has almost ever heard in his life. We had on the ground a number of extra fine singers. We also had with us for three days. Brother George Bennard, the man that wrote "The Old Rugged Cross"—the song that will make George Bennard immortal with the good people of this nation. We also had Brother and Sister Renshaw from Detroit. They are beautiful singers. Brother Bennard brought us one great message on Abraham. Dr. Harrison from Asbury College, Wilmore, Ky., was with us a couple of days and brought us a beautiful message from the 103rd Psalm. Our camp closed out on Sunday night and in the afternoon and night service we had sixty at the altar. This was a great day. At this writing I am spending a week with the Church of the Nazarene in Pontiac, Mich. The Lord is on hand to bless us. I was closing this letter, but must not forget to tell you that in the Romeo camp I secured 32 subscriptions for THE PENTECOSTAL HERALD. Blessings on the readers. More later.

Just the same old Bud.

Brooklyn Holiness Convention.

(Continued from page 5)

even "doing works" in the name of him whose Deity and vicarious Atonement they deny.

Brother Hammill used to say "the little groups of holiness folk should be like little balls of quicksilver on a smooth surface of

glass; one little motion of the glass would send them so quickly to the center in one such perfect ball, that no one could find the joining." Preach a better holiness sermon than that if you can. God is surely going to give us one more glorious revival. We can help or hinder it. How can we help? Pull down the fences (not the denominations) and then "follow the cloud" to "green pastures, beside still waters," over the entrance to which is written,

"Ho, every one that thirsteth, come ye to the waters,

And he that hath no money; come ye, buy, and eat;

Yea, come, buy wine and milk without money and without price."

A pasture where Free Methodists shall "strengthen the weak hands and confirm the feeble knees," while Presbyterians declare that "the tongue of the dumb shall sing," and Baptist "springs of water" grow "Grapes of Eshcol" close to Nazarene "Pomegranates," sweetened by Salvation Army "Honey in the Rock," where Pilgrim Friends say to them that are of a fearful heart "Be strong, fear not," while from "the Mount of Blessings" come saints "with songs and everlasting joy upon their heads," and out of United Presbyterians "flow rivers of living water," and Congregationalists "blossom as the rose," here too, the Wesleyans provide "Fat things full of marrow" and "Wines on the lees—wines on the lees, well refined" are still made from "the old corn" of Methodism. "Lest we forget" beloved, that whether we be "Come-outers," or "Stay-inners" we are all followers of John Wesley as he followed the Lord. "And the way shall be called the way of Holiness." Again "the Word of the Lord comes unto me saying," "Ask ye of the Lord rain in the days of the latter rain." Listen: "And let it be when thou hearest the sound of the going in the tops of the mulberry trees, that thou shalt bestir thyself; for then shall the Lord go out before thee." Have you caught the sound? We are hearing it very clearly in the Tuesday meeting, and the prayer cords are lengthening and strengthening each week. The last two Tuesdays there has been little but prayer from two-thirty P. M. until past six o'clock, and three weeks ago we had an all-day of prayer, beginning nine-thirty A. M. and closing nine-thirty P. M.

We repeat the invitation of our Brother Chase. Should you come this way, drop in to the Tuesday meeting. Swedish Salvation Army Hall, Atlantic Ave., between Fourth and Third Aves., summer or winter, between the hours of two-thirty and six o'clock P. M. You will always find the Holy Spirit leading, and a cordial welcome to a fenceless pasture.

We shall shortly announce our preachers and the Church where the Convention will be held (D. V.) In the interim, please pray with us and write for details to

MRS. C. H. COOKE,
568 Atlantic Ave., Brooklyn, N. Y.

The Man and His Ministry.

By Rev. C. F. Wimberly, D.D.

Fleming H. Revell, of New York, is bringing out a biography of Rev. H. C. Morrison, Editor of THE PENTECOSTAL HERALD, written by Rev. C. F. Wimberly. The book contains some 210 pages, is neatly bound in cloth. The introduction to the book was written some two years ago by Bishop John C. Kilgo. Every chapter and page of the book is full of thrilling interest. Dr. Wimberly is a very gifted writer and has done his very best on this biography. We anticipate for the book a wide sale and interested reading. THE PENTECOSTAL HERALD will give due notice when the book is placed upon the market and will have copies for sale. We have learned from the publishers in New York that the retail price will be \$1.50.

OUR BOYS AND GIRLS

Dear Aunt Bettie: This is my second letter to The Herald. I enjoy reading the Boys and Girls' Page. I am a member of the Methodist Church. The Methodist district conference is now in session in Alabama. My father is attending it. My father and mother take The Herald. How many cousins have my birthday, Sept. 23? I am in the eighth grade at school. Aileen Artlip, I also consider drawing my best study. I have been taking art and like it fine. While taking art, I painted three pictures of pastel, three of oil, and four of charcoal, which makes ten pictures. I am also a musician. I play a horn and also a piano a little. I have three sisters and two brothers. Every one of them plays an instrument except the two youngest, and they are going to learn to play. I made up a poem about spring, so here it is.

Spring Is Here.

Spring is here
The birds are singing;
The whole world seems ringing,
All frost has gone,
New creatures are born,
Spring is here.

Spring is here.
The brooks are rippling,
The clouds are drifting;
The hills are full of clover,
All manner of cold is over,
Spring is here.

Elizabeth Carroll.

Dear Aunt Bettie: This is my first letter to The Herald. I am a reader of the Boys and Girls' Page and think it is fine. My father takes The Herald, and we think it is the finest Christian visitor that comes to our home. I am 12 years old, have brown eyes and fair complexion. I have four sisters and one brother. I go to Sunday school every Sunday. We sure do enjoy going to Sunday school and class meeting. Our superintendent is W. C. Fisher. I belong to the Methodist Church. I was converted last winter and was baptized June 25. I wish every boy and girl was a follower of Jesus. If any of the cousins wish to correspond with me my address is Ernest, W. Va.

Olin A. Webb.

Dear Aunt Bettie: May I have a seat? I am so tired. Aunt Bettie, I want to be a music teacher for I like music so well and can play a little. I wish you and all the cousins could have been with me today. I went to preaching. We have such a good pastor; his name is Rev. D. H. Anderson. My father is a preacher. My little baby brother says he is going to be a preacher. O please give me my old sun-bonnet for I must run for I hear Mr. W. B. coming. If any of the cousins wish to correspond with me I would be glad to hear from them. My address is Gay, W. Va., Rt. 1, Box 21.

Mattie Baker.

Dear Aunt Bettie: Some of my girl friends have asked me to write you a letter, so this evening finds me writing to you. I will leave my age to my dear cousins. I am between 15 and 19. My birthday is the 13th of July. I have blue eyes, brown hair and I am 5 feet and 10 inches tall. I am a Christian. I was converted Jan. 20. Our pastor is Rev. D. H. Anderson. The one that guesses my age I will write to them. If any of the cousins want to write to me, my address is Gay, W. Va., Rt. 1, Box 20.

Jonie Radcliff.

Dear Aunt Bettie: This is my first letter to The Herald. I have light brown hair and blue eyes. Beulah Plunk, I guess your age to be 14. Am I right? Merle Sutton, I guess your age to be 15. My age is between 10 and 13. Who ever guesses my age I will send a letter. My papa takes The Herald. Mattie Mae Morris, you have Janie Radcliff's birthday, July 13. My address is Gay, W. Va., Rt. 1, Box 22.

Debbie Mae Parks.

THE POOR TRAVELER.

Written by Avery Bumpus.

Here comes a man tired, and lonely,
And hungry he surely must be,
He's singing a verse of Jesus only,
With a smile on his face I can see.
I asked him what made him down-
hearted,
And saw but his tears for reply.
At last, he said, "Friends, they have
parted,"
But drew out his words with a sigh.

"Come in, sir, I'll share what God's
spared me,
And tell me the rest, by and by
We had some warm toast and some
coffee,
But he had a sad look in his eye.
He ate as though struck by starvation,
But something was wrong, I could
see.

I thought he'd lost some near relation,
I was right, this is what he told me:

"Your mother you'll miss when she's
departed!"

He said this with tears in his eyes,
"I'm sure her soul homeward has
darted,
To find her sweet rest in the sky.
No more good advices from mother,
So use her with kindness and love,
There's never a one, not another,
But Jesus in heaven above.

"I'm walking with Jesus my Savior,
A friend he is surely indeed,
He'll fill you so full of behavior
And help you if you are in need.
I'll never forget mother's parting,
And these are the words that she
said;

"Son, why not make a new starting,
And meet mother when you are
dead?"

"The life I led mother was shameful;
I was one of the worst, don't you
see,

And never a word she said hateful,
But always said kind words to me.
Now I have from sin departed,
Lord Jesus has heeded my call,
I know mother died broken hearted,
And whiskey was the cause of it
all."

Dear Aunt Bettie: I attended a three-weeks' meeting here. Brother Davis was the evangelist and Sister Davis conducted the children's meetings. I never missed a service. I love Sister Hamm and Sister Davis very much; they taught me so many good things. He sanctified my papa and sister. My mama takes The Herald. I hope Sister Davis sees my letter. I want my dear grandmother and grandfather to see my letter. They live in Arkansas at the Big Springs Camp.

Doris Buerklin.

Dear Aunt Bettie: We have just finished a great revival meeting. Our evangelist was Brother Davis; his wife held the children's meetings and she certainly knew her work. The singer was Miss Hamm, and she certainly was fine. Our pastor, Brother Ellis, has just returned from Siloam Springs, Ark., where he had the pleasure of seeing Brother H. C. Morrison, the Editor of this paper. I am 12 years old and in the 7th grade. I will be glad to correspond with any of the cousins. My address is Prague, Okla.

Hallie Buerklin.

Dear Aunt Bettie: And of course the cousins are included. I hardly know if you can read this or not. You surely will be shocked to hear of the state I'm in (Okla.) Maybe I can tell you who I am and where I'm from. My name is Peaceful Love Righteousness; my state is Holiness, my country is Heaven, and my city the "New Jerusalem." But my real name is "Rhoda." Have any of the cousins my name? I used to live in the Panhandle. But I live in Woods county now. Yes, I'm an 8th grade graduate. Of course we had a commencement exercise. A man built a scaffold to take our pictures on, and of course,

when we all got on it, it fell, and I sprained my ankle. My! but it sure hurt. I have to stay in bed most of the time. I am between 15 and 25 years of age. Who ever guesses my age will receive a card from me. Someone guess my middle name right quick. The first letter is M, the last is E, and it has 6 letters in it. Listen! I hear Mr. W. B. coming. My, but I hope he falls and breaks his ankle, so he won't get this letter.

Rhoda Van Meter.

Dear Aunt Bettie: Will you let a boy from Ohio join the cousins? My sister had two letters printed so I thought I could try a letter. I am 5 feet, 4 inches tall and have sandy hair; am 15 years old and weigh 170 pounds. I have been saved and sanctified and wish many more would get this. Many people think that when they get saved they must miss all their old pleasures, and, so they must, but they have a much better pleasure than all this. It is like giving up one dollar and receiving five. Well, it is time for Mr. W. B. to arrive so I must close. If anybody would like to correspond with me, my address is Grover Hill, Ohio, Rt. 4.

Ivan Sherry.

Dear Aunt Bettie: Will you let a South Carolina girl join your happy band of boys and girls? I sure enjoy reading the Boys and Girls' Page. I am seventeen years of age, weigh 148 pounds. I am a member of the Methodist Church. I joined the 10th of April, 1921. I go to church and Sunday school every Sunday; haven't missed a Sunday this year so far. I am a Christian. I have been serving the Lord two years, and I don't fail to read the Bible every day. We have a good pastor for our church, and wish he could ever remain pastor for us. I hope all the cousins are Christians. I have five sisters and two brothers. One sister is dead. She lived to be almost 22 and never could talk. I am living so as to meet her in the sweet by and by. Readers, give God your hearts and live right. My address is Adrian, S. C.

Ruth King.

Dear Aunt Bettie: Pardon the intrusion, but will you let a new cousin from Sunny Tennessee join your happy band and contented family? My aunt takes The Herald and I enjoy reading it very much, and especially the Boys and Girls' Page. I have fair complexion, brown eyes, brown hair, weigh 135 pounds and am 5 feet, 6 inches tall. My age is between 18 and 21. I live on a farm one mile from our little town of Big Rock. We have three churches and a nice school building. How many of you cousins like to go to school? I am sure the most of you do. We can hardly realize what a necessity an education is for the boys and girls of our modern time. We should improve our time while in school. If we do not use our chance to gain an education by improving our time while in school it soon flies by.

Mae Smith.

Dear Aunt Bettie: Here I am again in your little cozy circle sitting close by you. I see I am not the only one from Pennsylvania. Esther Walgemuth, I guess your age to be 15. I am a Junior in high school and enjoy going to school. Our school was out June 12. I wish some of the cousins would please write to me. If I see this in print I'll write again. My address is Greenville, Pa.

Mazie Adams.

Dear Aunt Bettie: Have you got any room left for a little Colorado girl? I hope you have. I have a little baby sister 11 months old. She is always full of sunshine. I have a brother 4 years old. My father takes The Herald, and I enjoy the Boys and Girls' Page. I belong to the Nazarene Church. I go to Sunday school every Sunday. My father is the pastor of the Nazarene Church. We are now visiting up in the Rocky Mountains about 80 miles above the city of Denver. We are right among the tall pines and rocks. There is a

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rock 75 feet high right near our little log cabin. It frosts most every night, and it is cool and pleasant all day. In another week we will go back to our home in Yuma on the plains of Eastern Colorado where the summers are very warm. This is my first letter and I hope to see it in print. My address is Box 142, Yuma, Colo.

Arvela Grace Dutton.

Dear Aunt Bettie: Once more I ask for admittance into your happy band. Must say that I have been reading some interesting letters in The Herald and enjoy reading the good news from the evangelistic field. Aunt Bettie, when in school we should study to gain an education while we have an opportunity. Most boys and girls of the present time are lovers of pleasure more than lovers of God. God said that his children should be a peculiar people. Sadie Callahan, you ask what two chapters in the Bible were alike? 2nd Kings 19, and Isa. 37 are alike. And 14 and 53rd psalms are also alike. Bertha Mae Culwell, your letters and your sister's letters both were good. I have an Uncle and Aunt living in your town; hope to visit them this summer. My age is between 17 and 20. I received so many nice letters I did not get to answer them all, but they were appreciated just the same. Bro. McClinton, your letter was good. 'Tis so sweet to know at the close of evening we are one day nearer home. Here is a little poem I am giving you; it was taken from one of Rev. Clifton Bridges' books:

The Bitter and the Sweet.

Were there no anguish and hot tear,
No thorns to prick our feet—
Were there no bitter things in life,
To come among the sweet.
Were there no woe for us to fear,
No deep and bitter pain—
Were there no need for godly fear,
And there no need to fight—
Were there no heaviness of heart,
To weight the haughty down—
Were there no enemies to win
Before we wear our crown.
The life we live upon the earth
Could never be so sweet,
And we would love him less when we
Shall worship at his feet.
And so the bitter comes in life—
Not always know we why,
But God has willed it. He'll reveal
The secret by and by.
My address is Big Rock, Tenn.
Esther Killebrew.

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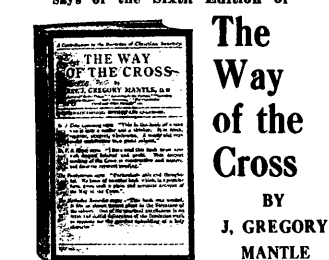
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Fallen Asleep.

WATKINS.

Mr. Eben Watkins was born near Sandersville, Ga., Dec. 10, 1866, died in Lakeland, Fla., July 22, 1922, having been stricken with paralysis only a week before. He was united in marriage to Miss Lula Watkins, June 13, 1889. They moved to Adrian, Ga., in 1896 where they lived until two years ago when he came to Lakeland.

He was converted when quite a young man, united with the M. E. Church, and lived a pious life, walking in the way of holiness. He took the Bible as his guide-book, and his life was an example of patience, purity, love, faith and righteousness. He leaves to mourn their loss his loving wife, six daughters, two of whom are married, three sons, one of whom is married, eight grand children, one sister, two brothers and a host of friends. The funeral services were conducted at his home by Rev. E. L. Garrow. Interment at Rose Lawn Cemetery, of Lakeland.

How we miss you, precious father,
But it won't be very long
'Till we'll meet to part, no never,
In that glorious heavenly throng.

We're so glad you taught us daily
That God's word we must obey
Or we'd never reach our mansion
In that land of endless day.

You were such a help and comfort
To each of us along life's way
That we can't see why God took you
He knows best though we must stay.

How we miss you, how we miss you,
But you'll suffer and toil no more,
For thou art now at home with Jesus
Trials and troubles ever o'er.
By one of his Devoted Daughters.

HENRY.

Mrs. J. E. Henry, beloved pastor of the International Holiness Church of Coeur d'Alene, Idaho, passed away at the Deaconess Hospital at Spokane, Wash., March 30, 1922, where one week before she had gone through a serious operation. Margaret Lounds was born in Canada, May 1, 1881. She was married to J. E. Henry, April 10, 1901, at Sault Ste Marie, Mich. Her husband survives her, also her aged father and mother, four brothers and two sisters. Nineteen years ago Sister Henry gave her heart to the Lord; we have heard her tell how in a little Mission in Sault Ste Marie God met her heart. She soon sought and obtained the blessed baptism with the Holy Ghost, and soon felt a call to the Lord's work. She with her husband, spent two years at God's Bible School, to better fit herself for her life work. She later spent some time in Mission work, and for four and one-half years was matron of a girls' rescue home at Grand Rapids, Mich. The girls that came to the home loved Sister Henry and gave her the loving title of "Mother Henry." She saw many of the girls give their hearts to the Lord.

About eight years ago she came west and was pastor of the Church at Athol, Idaho, for four years. When the church at Coeur d'Alene was organized four years ago she was chosen pastor, and there she labored as only one with a great love for a lost world can labor. She saw the church grow from thirteen charter members to a membership of about fifty. She also taught a class of boys in the Sunday school until forced to resign on account of failing health. She was a great blessing not only to the church, but to the town and community as well. Into the homes of the sick and dying and sin-sick went this saintly woman of God, bringing cheer and gladness wherever she went; she saw a number saved in their last days and go out to meet God in peace. We cannot but wonder why this useful life that seemed so much needed should be closed so suddenly, and we would wonder much more if we did not know that the Master makes no mistakes and doeth all things well. Truly it can be said of her that she "being dead yet speaketh."

The funeral was largely attended. Her remains were taken by her husband, back to the old home at Michigan where on Friday they were laid to rest.
Mrs. E. B. Roberts.

REQUESTS FOR PRAYER.

Prayer is requested for a Christian mother with two little ones that she may be spared to them.

A sister desires prayer that she may be sanctified.

Please to pray for a husband and two sons that they may be saved.

Pray for a revival in progress at Science Hill, Ky.

Pray for a husband and wife, song evangelists, that they may be healed for God's glory.

Pray for a sister who has stomach, liver and heart trouble that she may be healed; also for an uncle's salvation.

Please to pray for a sister who thinks she has committed the unpardonable sin. Make this case a matter of earnest prayer.

Pray for the restoration of a husband, soul and body.

Pray for a brother that he may be healed of tuberculosis.

Pray for a sister, her husband and children that they may be saved.

Pray for Brother Sheider, who is dangerously ill, that he may be restored.

Pray for a mother who is very ill, that she may be restored to health.

REPORT FROM THE FIELD.

Not having sent a report to the great Herald family for quite a while I take this opportunity to do so. My first open air or tent meeting was held in June at Peoria, Ill., with the Volunteers of America, Capt. Bartch, commanding. The tent was pitched at the foot of Main Street between the Illinois River and the Rock Island Railroad yards, and night after night as they loaded up their excursion steamers and the switch engines were at work, it made it almost impossible to hold the service, but we pounded away for three weeks with little visible results. We left feeling that our work was done.

Our next meeting was at Douglass, Mass., camp with G. F. Oliver and T. M. Anderson as our co-workers. We found these men filled with the Holy Ghost and faith and true yoke-fellows in every particular. The spirit of the entire camp was beautiful, and quite a number found reclamation, pardon or purity. Old Douglass camp is standing foursquare for second definite work of holiness and we believe has a great work before her in the New England States.

The Lord was good to us and allowed us five days between that camp and our next at Wakefield, Va., to see the historic sites in Boston, New York and Washington, D. C., on our way to Wakefield. Our co-laborer at Wakefield was Gordon M. Rainey, a young man just out of Asbury College, Spirit-filled, loving and kind in disposition, clear in his preaching of full salvation and worthy of a call from any church, camp meeting or association.

We are at present at the Gladwin, Mich., camp, Rev. V. Buxton, President. We are having good congregations and souls are praying through at nearly every service. I earnestly solicit the prayers of all the great Herald family. May God bless you all with all spiritual blessing, and make you to abound in every good work. Yours in the fullness of the blessing,
John E. Hewson.

In answering advertisements mention your paper. It commends you.

Serve the Lord with gladness Come before His presence with singing.

—Psalm 100:2

Dear Professor Feuchtinger:

My voice is getting stronger and stronger. I can bring out a full tone that stirs my audience. On the fourth Sunday of the month, I was preaching to about four hundred people and when I had finished, the pastor said: "Reverend Prioleau is here with a great voice. He will be a Beecher! He will be a 'lalmadgel' He will be a Spurgeon! And he is only thirty years of age." The congregation cheered. I can preach three times a day and feel like preaching four. My singing voice is developing fast. I speak more powerfully. People say the Lord is in everything I speak.

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IN EVERY age and clime since the beginning of time, the power of voice has awayed the hearts of men. A great message must be delivered in a great voice. No matter how inspiring the words be, men's minds are awayed most powerfully when the beauty of a rich voice carries home the message.

We think of a beautiful singing or speaking voice as a "gift." And it is indeed a gift. But it is not a "gift" that just a few fortunate humans possess. All of us possess a voice that can be developed so that we can render to our church a glorious service.

Miss Agnes Flaziak of Garfield, N. J., has rejoined her church choir since she has developed her voice. Read her happy letter:

Dear Professor Feuchtinger:

I know how much your course has done for me in these few short months. I have rejoined our church choir for the Christmas time, and I am really finding much pleasure in singing. Oh! and with such ease. Previously I used to get exhausted and my throat would get all sore, but thanks to your wonderful method, that has been cured permanently. I am really very grateful to you and do highly recommend your method to the whole universe. I never dreamed that the few dollars expended would bring such splendid results.

Your devoted student,
AGNES FLAZIAK.

My Dear Instructor:

I have great faith in your course for two reasons. First, because it has improved my voice and given me more confidence in myself which I lacked. Second, your advertisement came as a direct answer to prayer. Now I feel that I am helping more in my choir work.

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Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson XII.—September 17, 1922.

Subject.—The Message of Malachi.
Mal. 3:1-18.

Golden Text.—Return unto me, and I will return unto you, saith the Lord of hosts. Mal. 3:7.

Time.—Not definite, but about B. C. 435.

Place.—Jerusalem.

Introduction.—We know nothing of Malachi save what we learn from his little book of prophecy. He is the last of a long line of prophets, and his writings round out beautifully the fore-tellings of Jehovah concerning the coming Messiah. There is some severe rebuke from God against Israel because of their sins; but the severity of the rebuke is well softened by the gracious promises that follow. I am taking the liberty to include in our lesson all of the third chapter, in order to get the full sense of the prophet's message. Better would it be to study carefully the entire book. We often lose the force of Scripture by overlooking the context, which is frequently the best commentary on a text.

Chapter three opens with a prophecy and a promise of the coming of John the Baptizer as the forerunner of our Lord. The reference is to a common custom of the times. When some great personage was going on a journey, workmen went ahead and prepared the way for him by grading the roadbed over which he was to pass, filling up the hollows and leveling down the hills. Spiritually speaking, that was what John was to do for Jesus Christ. Then comes the blessed promise: "The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord." Verses two and three are all aflame with glory. What warnings, what promises! "Who may abide the day of his coming?" Those words flash with forked lightning. "Who shall stand when he appeareth?" Awful warning to men. But there is promise of refining fire and fullers' soap that shall make pure and white the sons of Levi. Just as the anointing with the holy oil of the temple put Levi's sons into the priesthood, so the baptism with the Holy Ghost, and fire introduces converted souls into the "royal priesthood" of God in this dispensation. The figure of refining fire is fearful, but glorious. A few more warnings and promises bring us up to the lesson of the day.

The Lesson Proper.—The lesson opens with God's accusation against Israel that they had turned away from his ordinances even from the days of their fathers; but there follows an exhortation to them to return unto him, and a promise that if they will do so he will return unto them. Israel's reply is ridiculous, but it is only the answer of a proud, sinful, self-righteous heart: "Wherein shall we return?" In their own estimation they were doubtless very good people; but Jehovah puts his finger on the rotten spot. Verse eight cuts like a two-edged dagger: "Will a man rob God? Yet ye have robbed me." That was withering. God re-

sents them as saying: "Wherein have we robbed thee?" One can almost hear the tone of hypocrisy in the reading. Jehovah's answer should cut our stingy, hide-bound age of the Church to the blood. "In tithes and offerings." The tithe has ever been God's law. It was so before there ever was a Jew on earth; and it is so now; for the law has never been repealed. But the tithe was too small for the Jews, and it is too small for us. They had not only robbed God in tithes, but also in "offerings." The tenth was a debt they owed to Jehovah. When that debt had been paid in full, the Jew could make some freewill offerings that God accepted as gifts; but no man, either then or now, can give God anything until that tenth has been paid.

Permit me to say, that while I do not believe any of us are relieved from the obligation to pay the tenth to God, I am convinced that Christianity demands more of us than did Judaism demand of those who lived under the old dispensation of grace. I am not sure that I should use the word "demands." It should be far better to rise higher, and say that ours is a greater privilege than was theirs. When Jesus said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," I am persuaded that he was stating the financial law of his Church. Mind you the sermon on the mount was not preached to sinners, but to his apostles. "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying." Then follows the sermon of all sermons. Were I going to translate into modern speech the command just quoted, I would make it read: You win this world for me, and I will furnish your rations. Sometimes that will call for the tithe plus a few free gifts; but it will call for all that a man has and himself thrown into the bargain in other cases. After all, no Christian can own a dollar's worth of property. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." We are God's stewards in charge of his goods, and he has a right to call for as much as he desires; nor have we any right to complain, nor be stingy with our Master's property. There is little use to profess holiness, if one is too niggardly to pay God his tithe.

The ninth verse is redhot. "Ye are cursed with a curse: for ye have robbed me, even this whole nation." Why not apply that to the Church in America? She is worse guilty than was the Church of the Jews. Yes, we are cursed with a curse; for this whole nation has robbed God. We have stolen his money, and spent it for tobacco, liquor, movies, dances, cosmetics, chewing gum, and every other piece of sinful folly that we have been able to make on earth, or dig out of the pit. God has a great big controversy with the Church in this rich land, and he is going to have a settlement some day, even if it has to be made in blood and broken bones.

There are gracious words in the tenth, eleventh and twelfth verses. "Bring ye all the tithes into the storehouse....and prove me herewith, saith the Lord....if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Here is God's remedy for locusts, caterpillars, diseases among stock, storms, cyclones, droughts, etc., etc. Here goes an old fanatical crank again. Well, God never changes; and whatever was true in Israel is true now. Do not fret: this nation will not put God to the test; but it will wait a bit longer, and be cursed with a curse that will make the curses that fell on the Jews look like blessings in disguise. I would like to see God put to an honest test; but there is not a shadow of hope that it will ever be done. But we who claim to be Christians will have to measure up to the Divine yardstick, or perish. It is salvation by faith; but "faith without works is dead, being alone." "God is still on the throne."

The last six verses of the lesson are largely prophecy concerning the blessings that will come to the saints in the kingdom of Christ, but more particularly concerning the blessings that shall come to the Jews. All nations shall call them blessed, and theirs shall be a delightful land. They had said that it did not pay to serve Jehovah, that the wicked were proud, rich and happy, while they suffered. And still the same half truth is being peddled out by Satan and his imps. The whole story cannot be told this side of eternity.

The lovefeast spoken of in the 16th verse is beautiful. God is listening, and keeping a book of remembrance. Read the next verse: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Brethren, we can afford to wait awhile; for "then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

ANNOUNCEMENTS.

I would like to correspond with pastors or a good evangelist desiring the services of an evangelistic singer, experienced as a song leader, soloist and children's worker. If you are interested kindly write at once as I want to arrange my work early.

Address W. C. Kinsey, Richmond, Ind., 222 So. West 2nd St.

Evangelist P. T. Shields and party, of 1239 W. California St., South Bend, Ind., has just closed another successful tent meeting at Talma, Ind. Their next campaign will begin at Twelve Mill, Ind., in the M. E. Church. Pastors desiring the help of this party can reach them through the above address.

Evangelist William H. Evans (known generally by distinction as Wild Bill) began the Fourth Sunday in August at Gurdon, Ark., a series of doctrinal sermons after the Wesley type. He also will do the preaching at Williams' camp ground, beginning Friday, Sept. 1, near Ripley, Tenn., and the preaching at the Perry camp ground, near Covington, Tenn., the third and fourth Sundays inclusive. He can be had on short notice, if his time is not taken, by addressing him at Dallas, Texas.

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Rev. and Mrs. H. M. Alexander.

Mrs. F. H. Haskins, of Binghamton, N. Y., announces the engagement of her daughter, Polly Burr Haskins to the Rev. Robert Huling Williams, son of Attorney and Mrs. William K. Williams, of Columbus, Ohio. Miss Haskins is a Senior in Asbury College at Wilmore, Ky. Mr. Williams is a graduate of Taylor University and Boston University School of Theology and at present minister of the Methodist Episcopal Church at Danville, Ohio.

A man said to me the other day, "I wish I could find a Bible in which I could read in one place all verses of Scripture that tell us of God, or Jesus, or Love, or a thousand other things that come into my mind at different times."

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REPORT.

Lily Lake Camp closed August 20th with victory written on the hearts of obedient saints and conviction resting heavily on other hearts. God has graciously blessed the ministry of Bros. Ashley and Thomas in other years and marvellously came in great power this year. Bro. Theo. Elsner and Sister Belle Burns were used of the Lord. Those who came to this retired spot have, like Moses, viewed and felt the burning presence of Jehovah and have gone out to become living expositions of vital and holy godliness. Truly God did things beyond our expectation. To him let praise be ascribed.

Rev. H. F. Bailey.

FREE TRACTS. Help the cause of holiness by distributing tracts. Splendid tracts furnished free to honest distributors. Write for some. Address Rev. Jack Linn, Oregon, Wis.

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Revival Echoes

TEXAS REVIVALS.

Closed two weeks camp meeting five miles of Thorndale, Texas, with some two hundred professions and renewal of faith. More than 1000 attended daily. People came from nine counties. Divine healing services were held in which a great number testified to healing. God greatly manifested his presence and power. Rev. E. N. Richey and daughter, Mrs. George Franklin, were in the meeting, and Rev. Robt. W. Adams did efficient service the first two days.

Another meeting closed on Sunday night the 20th, eight miles from Thorndale, with some sixty or more professions and twenty-five additions to the Methodist Church. Brother Lee Baker was in this meeting doing earnest and successful preaching. Am anxious to have him in Asbury College next year. God is hearing and wonderfully answering prayer! Tell all who believe in the Holy Ghost and the Church of God, that the old gospel is preached in its fulness by some Methodists and others down in Texas, and souls are praying and crying their way to the Cross!

Irvin B. Manly, Pastor.

REPORT.

We have just closed a camp with Rev. A. Whitcomb as our co-laborer. He is a good preacher and a lovable brother. Rev. E. E. Mieres is the father of the camp and has been the president and the leader for 11 years. It is a small but growing camp. They are very appreciative, and like straight preaching. They have a good sized tabernacle, a hotel and a dormitory erected on the grounds. The attendance at first was very small, especially in the day meetings; the night services were better, and on Sunday were large.

We had a lot of seekers, most of them got nothing, some of them got something, and a few of them got real victory; and to save our life we don't know what any of them got; we know what some of them said, but with many their speech and their looks did not agree. About the best work that was done, was with the saints; they did some old-fashioned digging that put a real heavenly shine on their faces. The preaching was easy but not so with the altar service, but we got through, and got our pay, and went our way rejoicing.

We are now at Detroit, as a sandwich between two camp meetings from Monday to Friday. We have just been sitting here wondering if we will be worth our board. The dear Lord have mercy on us.

John T. Hatfield.

MILLERSBURG, OHIO.

We closed a tabernacle meeting here August 13th. It was a hard battle. Satan has built a wall of opposition against full salvation that is something unusually bitter and sad. The meeting was held under the auspices of The Dougherty Valley Holiness Association. They are a fine lot of people, though few in number, yet they are increasing in number, as

some new persons joined this year. We also raised \$900 toward building a new dormitory for the 1923 camp, which will be held August 9 to 19, or about that time. Some sought the Lord and found salvation. We had two good healing services. God honored this part of the work by healing some. We give God all the glory. The committee said this was the biggest thing this year that they have ever had.

A. H. Johnston and his wife came from Akron, Ohio, and took charge of the singing. I have known them for twenty years or more, and can recommend them for meetings anywhere. They can live and sing for Jesus equal to any that I know in their line of work. Rev. Coder, from Akron, was also with us, and went ahead with the ordering of the services. He also preached one sermon with unction and ability. Brother Tool came for about four days, as a visitor, but he preached one excellent sermon with good results. Rev. Dobie and wife, of Beloit, O., ran in for two days and was a great help. Rev. Reid represented the interests of the Oskaloosa Holiness School, and Rev. Westhafer, Taylor University, and were a great blessing to the camp. Your humble servant was the engaged evangelist, and he and the same workers are engaged for next year.

Yours in holiness and health,

Rev. F. W. Cox.

VICTORY GROVE CAMP.

It is rightly named and lives up to its name. On June 29th we began a meeting which resulted in one of the best revivals I have been in for many years. I have longed to get in a revival where the old-time slaying power of the mighty Holy Ghost would be displayed and God permitted us to see it and be in the revival at this place. O, I have seen the saints shout, altars filled and people praying through in good fashion, but still the mighty supernatural power of God was not in display as I have desired to see.

We began on Thursday night and there were a goodly number of campers on the ground and we set ourselves to praying. Bro. Curtis, of Louisville, N. Y., was my fellow helper and we alternated in preaching, while the saints shouted and amen-ed the truth.

By Sunday the tide was high and seekers praying through in good fashion. The altar was filled and chairs were used to accommodate the seekers and the mighty power of God fell upon the camp. It was no unusual thing to see people stretched out on the straw under the power of God and later came through in good fashion.

I haven't heard a ministry more under the power and anointing of the Spirit really equal to the necessities of a holiness camp than that of Bro. Curtis. He is a blessed man of God and is being mightily used as an evangelist.

Bro. Wilson, the Dist. Supt., Bro. Blann, of Northville, Bro. Felter, of Schenectady, and many other good brethren pulled and showed no signs of balking, while Bro. Alvin Young sang the glory down and his sweet voice so thrilled us that often we let the tears roll. O, how I love to get into a meeting where the management is not so careful to put the breaks on, but where the people give

vent to their religious emotions and open their mouths to full capacity.

A fine spirit prevailed and there must have been about 150 who prayed through to either pardon or purity. The attendance was good and the people came in the Spirit and drank in the truth like thirsty ground receiving the rain.

The camp is too young to be back-slidden and they stand for the uncompromising gospel and have no trouble in believing it all. It is only three years old as I understand, but they have about 30 cottages, a dining room, a kitchen and a nice dormitory for the workers, besides a large wooden tabernacle.

We were glad to meet the friends and former students of the Greensboro Bible School. They were a great inspiration to the camp.

I felt like my soul grew and expanded about a whole section. How different this camp is from so many that are held is such restraint that the Holy Spirit has only about half chance to do things. My next camp is Denton, Md. Yours for the full gospel and a mighty revival.

Winfred R. Cox.

MIAMI VALLEY CAMP, DAYTON, OHIO.

The Miami Valley Holiness Association camp meeting closed its tenth annual session August 13, 1922. It seemed that a regiment of demons had been delegated to defeat the camp meeting. The first blow they hit us was a hard one when we realized just a few weeks before the meeting we could not have the fair grounds where our nine previous ones were held. The big Memorial Hall in the city seemed to us the next best place and we secured it and there the battle was hotly contested for ten days.

Our preaching evangelists were W. R. Cain and P. F. Elliott, and our singing evangelists were Prof. B. D. and Marguerite Sutton. The preaching and singing were honored of God. While the enemy marched his forces to attack at different times, he was outflanked by the Holy Ghost who led God's people from victory to victory.

The very first night God gave us a goodly line up of seekers at the altars and daily they continued to come, and while some made several trips they kept at it until "The old man died." Thursday was missionary Day and our missionaries were returned from East and Central India and Korea and their messages were fresh and unctuous. Divine healing services were conducted Thursday and Friday afternoons and some testimonies wrung out, witnessing to God's instantaneous touch in healing the body.

When we realized we could not have the fair grounds for our meeting this year, we keenly felt the need of a ground of our own as never before, and in answer to prayer the Holy Ghost led into a wooded plat known as "Berkely Heights," where we had previously priced single lots at \$1,000 down to \$750; we secured options for ten lots, about two acres, most beautifully wooded with shade trees, for \$3,300, and if Jesus tarries we expect the 1923 camp to be on these grounds. Our evangelists were all recalled for our 1923 camp.

J. L. Kennett, President.

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CALLIS GROVE CAMP.

I spent ten days at Callis Grove camp, near Bedford, Ky., preaching twice a day and three times on Sunday. The Lord truly blessed the efforts that were put forth. The Spirit of God was manifested at the first service and the interest increased from time to time. Some forty or fifty professions. Many at the altar. Fully seventy-five fell at the altar the last Sunday; several prayed through, and many others gave their hand for prayer. I find the people hungry for old-time Holy Ghost religion. Great crowds both Sundays, also every evening. Prof. M. V. Lewis had charge of the singing with Bro. Smith's wife, of Milton, Ky., at the piano. The music was simply fine. The brethren of the camp will make considerable improvements by another year, viz., Ladies' Dormitory, Men's Dormitory, several cottages, and other necessary improvements, looking forward even to a better camp next year.

S. H. Pollitt.

DUNMAR, KY.

I have just closed six weeks of revival meetings; four weeks with Bro. Wright on King's Mountain charge with 33 conversions and 19 accessions; 12 days with Bro. Baugh on Pulaski charge with 49 conversions and 31 accessions. Both of these pastors are godly men and my stay with them and their people was a pleasure. Will open battle Sept. 9, at Waynesburg, with Bro. M. D. Smith. Request prayers of Herald family.

J. C. Landrum.

COTTAGE GROVE, ORE., CAMP MEETING.

The new camp meeting that Dr. S. A. Danford started last year at Cottage Grove, Ore., is a great success in every way. The attendance this year reached over a thousand. They have secured permanent grounds and planned largely for the future.

The preaching this year was done mostly by Dr. Guy Fitch Phelps, Dr. S. A. Danford, Rev. Dewey and Bishop Shepard.

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MITCHELL, SOUTH DAKOTA.

The twenty-ninth annual camp meeting of the South Dakota Holiness Association was probably the greatest meeting of the organization ever held in numbers, attendance, and results. On the special days the large tabernacle was filled to overflowing with people who had come for one purpose only, and that to hear of the unsearchable riches of God's love, which at all times there was a splendid average attendance. It is estimated that between 250 and 300 seekers were at the altar and almost all came through to victory.

The preachers, Bro. Frank Arthur, and Bro. J. G. Morrison, were filled with the Spirit and the messages brought to the people were full of power and brought conviction to the hearts of the people with results which cannot be estimated. The song leader, Rev. H. W. Blackburn, was a power in the meeting, and the music under his direction was the most wonderful and spiritual ever heard on these grounds.

The children's work was under the direction of Rev. D. Willia Caffray, of Chicago, and the children were, at the close of the camp, organized into a junior association with a full set of officers and a permanent organization will be maintained. Miss Caffray's work was full of power and the organization of this work is considered one of the most important works of the camp.

The finances of the organization were handled very easily, and approximately \$3,000 was pledged to meet the obligations of the Association and the expense of the camp. God was honored in the full salvation messages which were preached to the people, and his blessing was upon the work.

SOUTHERN CAMP MEETINGS.

Our first camp was at Center Point, La., a new camp just in its third year. The people are hungry for the truth; the altar filled and as many as thirty seekers were at the altar at one service.

We next gathered with the saints at Old Scottsville for the second year. This is said to be the oldest camp in the South. No place on the American soil has witnessed greater power; streams of salvation have covered the globe from her altars. The saints talk about such men as Dodge, Godbey, Bishop Key, Carradine, Pickett, Brasher, Dunaway, and Dr. H. C. Morrison, their messages and God's power. Why not have it today, as in days of old? Brother Tucker is still living, and calling for Jesus. He has not been absent for thirty-three years. His testimony is that this year's camp was the best in the last twelve years; more people saved, sanctified and greater revelations of God. The camp has taken on new power and her faith enlarged for the coming years. Dr. O. G. Mingledorf, Dr. Andrew Johnson and the writer were the preachers for this year. Rev. G. C. Thumm had charge of the music. The National Holiness Association will have charge next year. This is new for them, but they are looking forward for a great camp. Dr. H. C. Morrison and the writer are the called preachers for 1924.

We are now laboring at Mineral Springs camp; souls are getting to

God, the tide is rising, conviction is deepening and we are expecting victory. At the close of this camp I turn my face to Oakland City camp, after which we open our first church meeting for the fall at Ferryville, Wis. We have some dates open for the winter and will be glad to hear from pastors desiring our services. Address 218 1/2 Brooks St., Charleston, W. Va.

Evangelist R. A. Young.

HOME ON FURLOUGH.

Dear Friends at Home: It is in our hearts to have a real visit with you on paper but since plans are for us to be so soon with, or near you, we will forego the longer visit until we see you. Our sailing date is August 17th arriving at San Francisco September 14th. After a day or two there we expect to go directly to Princeton, N. J., for a term in that splendid graduate school.

Eagerly we look forward to seeing the old friends again. War, strikes and varied adjustments have come your way. After an absence of six years in this land of "liquid sunshine" no doubt many things in the States will seem very different. Our children, James aged five and one half years, and Grace almost four, are a bundle of interrogation points about ice, snow and real winter. The rainy and dry seasons are all they have known of the season's marking. So many that bade us "good-bye" when we left for the Philippines are now in the presence of the King. Many others have changed location. In spite of these there will be much here and there over the States that will forcibly remind us of the earlier years.

To the dear friends that we know only by letters we hope soon to have had a strengthening bond made by personal acquaintance and fellowship. Many of you seem like real friends already.

To those of you who have written to us you can not know how encouraging letters are out here. They are truly "friends from a far country." Others have sent large quantities of magazines, picture rolls and cards, and Christmas remembrances that have been invaluable to us. Keep sending on the materials to us during our year on furlough, and they will be used and do the same good. Mrs. G. W. Wright will distribute them and acknowledge all sent in our names. To you who have prayed for us, how we do thank you. Many times have we felt that we were borne up by an unseen force because of the "intercession" of friends.

How it would warm our hearts to have a letter on arrival at San Francisco, care Rev. Weston T. Johnson, 278 Post Street, or afterwards at Princeton, N. J., care Rev. Paul Martin.

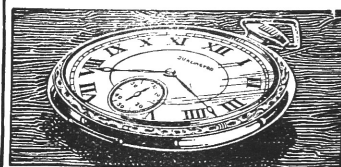
Pray that this year may be used for God. May he bless and use your lives. Very sincerely,

J. Leon and Rosalie Edwards Hooper.

REDMAN, MISSOURI.

Answering a long distance call of urgency we went to Redman, Mo., for a tent meeting. Arriving on the ground we found that the meeting had been going on for several days under the leadership of Rev. Harry Doerlie, evangelist of the Church of the Nazarene. The battle was severe

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from the first, the enemy contesting every part of the ground, but God gave the victory and precious souls were saved and sanctified. Amen.

We go next to Donnellson, Ill., for a tent meeting. Pray for us. We are hoping for and expecting a most gracious victory in his name.

We have an open date after Sept. 24. Would like to get a meeting or two in Kansas, Colorado or New Mexico. Edward R. Kelley.

THE DEEPWATER CAMP MEETING.

The Henry County Holiness Association held their fifth annual camp meeting at Deepwater, Mo. It was said to be the best meeting they have ever held. There were many seekers at the altar who prayed through to real victory.

Our co-laborers in this camp were Rev. F. W. Denton and wife; they are fine to labor with; they are both fine preachers and have a real message in song. This was not our first experience with Brother and Sister Denton, as we have known them for many years in Kentucky where we fought in the same battle. We held a meeting at Robards, Ky., about ten years ago; it was there we met the Dentons and McMullins. We also held a meeting at Henderson, Ky., in the Clay Street Church, and had the pleasure of fellowship with A. A. Niles, who a few years ago went to heaven. Being with Brother Denton naturally carried our mind back to old Kentucky. When we think of such men as Niles, Cundiff, dear old Dr. Godbey and others who have fought a good fight, finished their course and kept the faith, and are now awaiting the crown which they will receive in that day, it makes us feel like buckling up the girdle of our faith just a little tighter.

We would be delighted to labor in the great Southland again. Pray about it, and if you feel led to do so, give us a call. T. F. Maitland.

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PENTECOSTAL HERALD

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THE VICTORY OF FAITH.

By The Editor.

IN the 11th chapter of the epistle to the Hebrews, the inspired writer gives us a graphic and eloquent account of the many victories and triumphs of faith. He begins with Abel and goes forward to David, reciting how faith enabled

edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection." And so he goes forward recounting the victories of faith.

It was Jesus who said, "All things are possible to him that believeth." He made some other strong statements with reference to

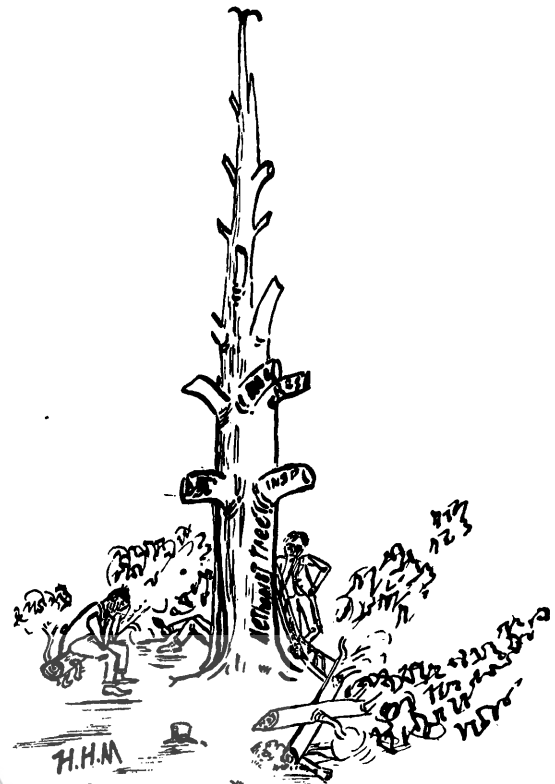
everywhere, should seek to cultivate and strengthen their faith; to get into the faith habit, to develop their faith faculties, to encourage themselves not into a habit of any sort of fanatical presumption, but a great vital faith in God.

* * * *

A young friend of mine, weak in faith and with strong tendencies toward skepticism on all religious subjects, asked me not long since if I had read a certain skeptical book. I assured him that I had not done so. And when he asked why, I told him that I never turned hogs in my watermelon patch over night, and that I did not go to men who did not believe the Bible, but who sought to prove the Bible an uninspired book, denied the deity of Jesus, and put God far away, if not entirely out of existence, for instruction on the vital subject of religion, or to learn from them anything with regard to my duties here and my preparation for the hereafter. Having found the Lord Jesus Christ a personal Sa-



The Destructive Critics seem determined to trim the Old Methodist Tree.



This is the way the Old Methodist Tree will look when they get through with it.

the ancient saints to triumph over all their foes.

* * * *

He tells us that "through faith" they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the

removing mountains, and plucking up trees through the exercise of faith. Throughout his teaching the Lord Jesus seeks to impress upon the minds of his disciples and followers of all ages the power of faith, or rather, the power of God which may be available and set in motion by faith. All Christians, ev-

viour my soul is satisfied, and the writings of the skeptics who knew nothing of Jesus were of no interest or use to me; that I was seeking to increase my faith, to become a great believer, to know more and more of the

(Continued on page 8)

A NOTE OF EXPERIENCE.

Rev. G. W. Ridout, D. D. Corresponding Editor.

READING recently the writings of Dr. Daniel Steele, I was struck with his testimony to full salvation which follows:

"I was led to seek the conscious and joyful presence of the Comforter in my heart. Having settled the question that this was not merely an apostolic blessing, but for all ages, 'he shall abide with you forever,' I took the promise, 'Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, he will give it you.' The 'verily' had to me all the strength of an oath. Out of the 'whatsoever' I took all temporal blessings, not because I did not believe them to be included, but because I was not then seeking them. I then wrote my own name in the promise, not to exclude others, but to be sure that I included myself. Then writing underneath these words, 'Today is the day of salvation,' I found that my faith had three points to master: *the Comforter—for me—now*. Upon the promise I ventured with an act of appropriating faith, claiming the Comforter as my right, in the name of Jesus. For several hours I clung by naked faith, praying and repeating Charles Wesley's

'Jesus, Thine all-victorious love
Shed in my heart abroad.'

"I then ran over in my mind the great facts in Christ's life, especially dwelling upon Gethsemane and Calvary, his ascension, priesthood, and all-atoning sacrifice. Suddenly I became conscious of a mysterious power exerting itself upon my sensibilities.

My physical sensations, though not of a nervous temperament, in good health, alone and calm, were like those of electric sparks passing through my bosom with slight painless shocks, melting my hard heart into a fiery stream of love. Christ became so unspeakably precious that I instantly dropped all earthly good,—reputation, property, friends, family, everything—in the twinkling of an eye. My soul crying out,—

'None but Christ to me be given,
None but Christ in earth or heaven.'

A SINGULAR PROVIDENCE.

Miss Jennie Hughes and Dr. Mary Stone, of China, who because of their refusal to submit to the demand of the higher critics now operating in connection with the W. F. M. S., of the M. E. Church, resigned after seventeen years faithful labors are now doing a remarkable work in Shanghai, China, along independent lines. In a recent letter Miss Hughes tells a most remarkable story. It reads like a romance but it shows how wonderfully God will provide a way when every door is shut. The *Eastern Methodist* published the incident in a recent issue thus:

"The following interesting incident is taken from a recent letter from Miss Jennie Hughes: 'This place is situated at Arsenal Road, so called because the Arsenal and a huge barrack are there. When we first came we were told it would not be safe—that this was the wildest part of Shanghai—that the soldiers would molest the nurses, etc. But we felt we had been guided in coming so left

all such questions to God. We had not been here long when we so much wished we could begin evangelistic work among the soldiers, but as we were all women and did not have even a native pastor of our own, we could not gain entrance to the barracks.

"Well, one day I was having a room cleaned out where some of the boarding school pupils slept, and among their last year's dilapidated school books I found a torn Bible, just a part of the New Testament. I gave all the scraps of various kinds to the coolie to burn, but as he was preparing to light the fire, one of the prowling, semi-wild dogs that abound all over China ran in and, grabbing the Bible in his mouth, made off with it. We did not know the sequel till quite a while afterward. Then we learned that the dog ran down the road and dashed between the sentries at the gate into courtyard of the barracks. Some soldiers who had nothing to do chased him to find out what he had in his mouth, and when they got the torn book they sat down and read it. None of them had ever seen a Bible, though they had heard of it, and they all read all there was in it. The next Sunday, when Dr. Stone was leading the morning service, she was amazed to see two officers and a group of soldiers come into the church and sit down at the back. They were the ones who had read the dog's Bible, and they have been coming ever since. Their wives and children are now Dr. Mary's patients, and an entrance has been effected into the military community. Is not that just as wonderful as Elijah and the ravens?"

The Mistakes of Modernism.

Rev. A. Z. Conrad D. D.

THE underlying cause of the lawless conditions which have recently so greatly disturbed Chicago and other large cities is the anarchistic trend of disregard for law. That is the one thing most lamentable throughout the country today. It is partly an aftermath of the war, since war always lessens regard for life and property. But it has a deeper reason, drifting away from divine authority. That is behind it all. A large element of the church have ceased to believe in the final authority of the Bible.

The Ten Commandments and the Sermon on the Mount afford counsel, but don't represent a day of judgment. Authority of the church concerning God's law has weakened into advice, and men have come to feel that they are not particularly accountable anywhere to anything, and so they do as they please. Selfishness, the heart of all sin, is at the heart of this business. People are impatient of restraint, they simply won't be controlled.

There has developed in this country an undercurrent of radical socialism, which is very close to Bolshevism. It is more general than people realize. Many of our educational institutions are teaching on economic lines rank socialism and disregard for the rights of property. People are not warned against the economic instruction of today as having any ethical connection and there has been a general breakdown, a moral drop in ethics to a low standard. Moral standards are always lowered the moment you lower the divine authority of God or of Christ.

"Modernism," which represents the naturalistic as opposed to the supernatural view of Christianity and the Bible, assumes

that it is new. That is the first of its numerous mistakes. Truth as such has nothing to do with nearness or remoteness. It is Eternal. Modernism assumes first, that it is new, and secondly, that because it is new, we are warranted in departing from the old moorings. But the fact is there is no objection which Modernism makes to the Bible, which has not been made repeatedly since the second century of the Christian era.

The second mistake of Modernism is that it is synonymous with value and progress. But worth is to be determined by certain criterions. We have the time test, the fire test and the acid test, applicable to truth as to gold and to jewels. That Modernism is synonymous with progress is pure assumption.

A third mistake of Modernism is that the unaided human intellect can deal effectively with the great problems of the soul. It assumes that anything other than intellectual ability can properly be discarded, and that man is to reach the very summit of worth through a merely evolutionary process.

The truth is that no man, without distinct and definite spiritual aid, can deal with life's greatest issues. The greatest intellectual genius in the world is utterly helpless in the presence of spiritual problems, which perpetually challenge him intellectually and spiritually. We are citizens of two worlds and recognize a certain familiarity of one of them, but have no acquaintance with the other except as God makes revelation of it.

A fourth mistake of Modernism is that the Bible is man's best word about himself and God, instead of being God's best word about himself and man.

Human progress simply cannot rest upon the shifting sands of error. The joy of the

heart and the growth of the soul never come by feeding upon human speculations and opinions. Since the coming of Jesus Christ the Bible has furnished the basis for every great progressive activity in political, social and religious lines. Read Lecky's "European Morals." He tells why England did not follow France in the awful revolution. He takes you to Wesley's prayer room and the Bible.

The fifth mistake of Modernism is that divine revelation is uncertain, untrustworthy and superfluous. How can such a position be reconciled with the fulfillment of prophecy which any unbiased student of God's Word must recognize?

Modernism's sixth mistake is that social religions are more important than theological declarations and principles. "One world at a time" is the slogan. Never mind your soul, attend to the duty of serving others about you, and you'll be all right. Concern yourself with better housing, better clothing, better education, and leave the soul to its own natural development.

Theological formulas are only an ordinary statement of what man believes regarding God, man, the Word of God, and the conditions of human progress. The Church has had force and fire just in proportion as she recognized the necessity of an inspired revelation. As such, she has been and is, the greatest organization in all the world, and has done for education more than all other forces combined.

The seventh mistake of Modernism is that sin is a disease and a misfortune, to be dealt with pathologically, and not an evil to be eradicated redemptively.

This is one of the worst heresies of our time. It glosses over every kind of iniquity

and furnishes a thousand excuses for evil doing. This mistake of Modernism has done more to bring about the present moral degeneracy than all other influences brought together. All socialism can never do away with the fact that sin is a deadly, damning thing.

Modernism's eighth mistake is that culture and not spiritual new birth can eliminate the destructive influence of transgression and put man in right relationship with God. Culture has never yet removed one single stain of sin. Lady Macbeth could not cleanse her hands, by crying, "Out, damned spot." No one condemns culture. What we do condemn is an effort to gain from it what it can never contribute. We take our place squarely with Jesus, who says, "Ye must be born again."

The ninth mistake of Modernism is that Calvary represents man doing his best for God, whereas really it represents God doing his utmost for man. Modernism's statement that there is no need of an atonement brings no peace to the soul.

Its tenth mistake is that a creedless church and a creedless personality make for liberality and self-expression. The truth is the creedless church is a spineless church, a jelly-fish church. It is never fighting human misery, it never produces great missionaries, nor develops in its members people of convictions so strong that they are willing if need be to die for them.

Modernism's eleventh mistake is that prayer is merely a wholesome subjective exercise, with no power as a procuring cause. This runs squarely in the face of the practice and teaching of Jesus.

Its twelfth mistake is that sincerity, independent of reality, is sufficient to procure divine approval. But God says, "There is a way that seemeth right unto a man, but the end thereof is the way of death."

Its thirteenth mistake is that the teachings of Jesus are subject to human revision and correction, and hence are not vital and authoritative. If this is true we have no Gospel, no assurance of salvation or eternal life.

Its fourteenth mistake is that traditional Christian beliefs are discredited by the discoveries of modern science and archaeology. This is simply untrue in every feature and phase of it. One of the most astounding facts is the corroborative support modern science and archaeology alike afford to revealed religion.

Its fifteenth mistake is that belief in an authoritative Bible is obstructions and non-progressive. This is positively contradicted by the balance of testimony of Christian history and especially Christian missions.

Its sixteenth mistake is that scholarship is incredulous and skeptical as to the experiences and beliefs of Christian people and hence radical. On the contrary the highest and holiest thinking of this time and every time is done by men who are under the sacred spell of the Spirit of the eternal God. The very highest scholars of today accept without hesitation the great fundamental beliefs of the Bible and Christian people.

In its seventeenth mistake is that the final court of appeal in all matters of faith is human experience rather than Jesus Christ.

If this is true then there is no definite court of appeal at all. Personally I rest my eternal destiny not upon any man's individual experience, not even my own, but upon the fact that Jesus Christ is the Son of God and my atoning Savior.

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PENTECOSTAL PUB. CO., Louisville, Ky.

Labor and Rest.

Mrs. Jennie F. Willing.



We live in a hurrying, worrying, wearing time. These are "fast" days. One man makes a fortune in a week, and straightway everybody else rushes off, pell-mell, in hope of similar success.

Americans are driven by their ambitions and their zeal beyond endurance. Once out on the current, there seems to be no respite. Farewell to all sweet floating on silver lakelets, all dozy dreamings, all meditative quiet. We are borne on by the press of cares, moving ever to the monotonous refrain, "So busy, so busy, so full of work!"

Now and then one drops in the harness. An editor falls before death's minie-ball, with the ink of his last editorial undried; a minister sinks down in the pulpit; the Speaker of the Senate slips from his chair in paralysis, and for weeks his life trembles in the balance; a bishop goes down under the wave of overwork, and another, and another,—one moaning at the last, "If I had stopped to rest when I ought, I might have had years yet in which to work." God does not want his children to work themselves to death. All that they do over and above his requirement is sheer waste. Knowledge of his will and the guidance of the Spirit would save them from it.

All need rest of soul. None need it more than preachers and their wives. They are moral path-finders. They are, or should be, in the rush, excitement, and danger of pioneer work. Our hearts fail us when we look over the field, and see the number of ministers who die suddenly, or who sink into insanity or paralysis from overwork; and worse, those who, under cerebral disease, not sufficiently developed to be regarded any thing more than extreme nervousness, do all sorts of eccentric and even criminal things,—hurting Christ's cause more—than years of faithful labor can repair; the world sneering, converts backsliding, the church stumbling, and the charitable moaning, "His nervous system has given out; we have long thought that he was hardly responsible."

I believe it possible for Christians so to rest in God's word, and in his love, that they will literally "cast all their care on him who careth for them;" that they may say truthfully,—

"I have no cares, O blessed Lord!

For all my cares are thine.

I live in triumph, Christ, for thou

Dost make thy triumphs mine."

That this rest of soul is possible, that it is attainable while we are yet in the high tide of work and wear, is proved by the philosophy of God's dealings with his children, by the experience of eminent Christians, and from the Word. Philosophy, experience, and Scripture, these three are incontrovertible. Let us examine them.

First, the philosophic view of the case. A reasonable parent cannot require of a child more than he can do, or more than he knows to do. "As a father pitieth his children, so the Lord pitieth them that fear him." If one purposes to do God's will, the best he knows how, always, at any cost to his own plans or preferences, he puts himself in position to be helped of the good Father. The Word will tell him, "This is the work of God, that ye believe on him whom he hath sent." If he wills to believe, as well as he knows to do, God will back the effort with divine power. As long as he can say, with no conscious reservation, "I do thus submit and trust," the responsibility of his salvation is upon the Lord. Common-sense will dictate that he rest from all anxiety about his religious state. The cleansing of the soul from

all sin, and the witness of the Spirit, must follow such a committing of the case to the sure Advocate. To doubt is to take it from Christ's hands, or distrust his ability to manage it, thus violating the primary conditions of complete salvation.

So one may rest from care of his work. Nothing succeeds ultimately without God's blessing. Nothing fails with God behind it. The one thing to do is by volition and trust to put one's self, with all the powers of body, mind, and soul, in God's hand for use and investment. One puts himself at God's disposal, now and forever, for any use, in any way, giving up all right of dictation, for fine work or coarse, easy or hard. The Lord asks for just this service; so, of course, he accepts it, when it is honestly offered. I say, "God takes me for his work because he wants me, and asks for me, and I offer myself to him as well as I know to do. He cannot misapply, or waste, or misuse my little strength." "Oh! but men plot and plan. They want the place God means for me. They crowd me out or down, where the work is rougher and coarser." No, no: God is stronger than millions of them. All the men on earth, all the devils in hell, cannot contravene his will concerning me as long as he has me in hand. So I rest, perfectly and profoundly, knowing that,—

"He always wins who sides with God:

To him no chance is lost.

God's will is sweetest to him when

It triumphs at his cost."

The possibility of this rest is proved from Christian experience. Paul says, "Godliness with contentment is great gain." He professes to have learned in whatever state he was, therewith to be content. He knew how to be abased, and how to abound. He could work at his trade, with plain people, or preach before Areopagus. He could wrestle with the Mediterranean tempest, clinging to a spar, or stand before kings and emperors. None of these things moved him. He says, in professing this high state of grace, "We that have believed do enter into rest."

We are apt to think of the apostles as superhuman. Let us take some one nearer ourselves. Wesley said, "I dare no more fret than to curse and swear." Think of it. With the spiritual care of thousands of ignorant, superstitious people, and scores of preachers, many of them uneducated and self-willed, running into this, that, and the other extravagance, with the thirst for letters that his literary efforts show, the hunger for home-love that must have been in that great heart, the exquisiteness of fibre indicated by his poetry,—this man, often in pecuniary straits, posting about hither and thither, slandered, mobbed, his life in danger, no home, no children, worse than no wife, yet never fretting. Why, some of us cannot say as much, when we have only a few dozens of perverse mortals to look after,—a few scores of crooked sticks to work up into God's temple, and with all sorts of financial, social, and domestic helps.

But we may want to class Wesley with the specials, the semi-apostolic. Then take men of our own time,—Mr. Earle, the Baptist evangelist, through whose efforts Dr. Steele of Syracuse University entered the "valley of blessing." Mr. Earle had been preaching forty years. He has preached about sixteen thousand sermons,—over one a day. In less than a year, he had travelled twelve thousand miles, and preached seven hundred sermons,—more than two a day. Thousands upon thousands have been given him as seals of his ministry. When Dr. Steele sought to find the hidings of his power, he found that it was the fulness of the Holy Spirit, enjoyed as an abiding blessing, styled by him, "Rest in Jesus."

But we find our crowning proof in God's Word. From a multitude of texts, let us select one from a prophet, one from an apostle,

(Continued on page 6)



THE ALLS OF JESUS.

By William Jennings Bryan.



THE Bible is unlike other books in that it never wears out. No matter how often we read it some new truth is likely to spring out at us from its pages whenever the Book is opened, or some old truth will impress us as it never has before. It is so with the word which I ask you to consider tonight. During recent years it has stood out from the Bible text as if printed in larger type. It is a little word—one of the smallest in the language—and yet it is the most comprehensive of words. Christ used the word "all" many times and when we consider the connection in which he used it we see that no word of limited application could take its place.

In Matthew (Chapter 22, verses 35, 36) we are told that a lawyer, tempting Christ, asked him, "Master, which is the great commandment in the law?" It is the business of lawyers to ask questions and sometimes they try to entrap witnesses. In this case the lawyer not only failed, but gave Christ an opportunity to launch upon the world a truth of infinite importance. Taking the commandments which relate to man's duty to God he compressed them into one and proclaimed as the first and great commandment, "Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy mind." Here Christ uses the word "all" three times—what less could he have said? The history of Christianity would have been entirely different if Christ had said: "With *nearly* all thy heart," or "with *some* of thy soul," or "with a *part* of thy mind." ALL is the only word that describes the need of men today as it did the need of man nineteen centuries ago. A whole-hearted, a whole-souled, a whole-minded love of God is not too much—it cannot be less if love of God is to dominate every impulse and energy of our lives.

If the heart, the soul, and the mind are not full of love of God there is a vacuum that something else will fill. Hence there would be constant conflict between love of God and the something else that shared man's affections, enthusiasm and thought.

Again, if the heart, the soul, and the mind are not full of love of God they cannot overflow. And of what use is one to his fellows if his heart does not overflow? The spring overflows—in that respect it differs from the stagnant pool. The pool receives but gives forth nothing; the spring gives and asks nothing in return. *Why is a spring a spring?* Simply because it comes from a source higher than itself. A stagnant pool is the most repulsive thing in the world, except a life that is built upon that plan. A spring is the most inspiring thing in the world, except a life that is like a spring. Christ brings a frail human being into living contact with God, so that his life becomes a conduit through which the goodness of God flows out to the world.

Have you thought how much depends upon a belief in God? It is the basis of all the controlling influences of life. Unless one believes in God he cannot have the consciousness of God's presence in the life—the most comforting assurance that the Christian has.

Unless one believes in God he cannot have a sense of responsibility to God for thought and word and deed. Have you considered what would become of the world, if, in a day, every thought of God were erased from the mind and heart? Civilization would be impossible, for civilization rests upon man's sense of responsibility. It is in this respect that man differs from the brutes below him. They have power without a sense of respon-

sibility; man has responsibility commensurate with his power.

Unless one believes in God he will not pray. He must not only believe in a God, but in a personal God. A God scattered throughout the universe cannot be addressed in prayer. One must believe in a God who is near enough to hear and willing to answer prayer, or he will not pray. Have you thought what would become of society, if in a moment, the thought of prayer was forever banished from the hearts of men, so that no voice would be raised to God in thanksgiving, no appeal made for God's guidance and no heart open to divine suggestion? We sometimes fall even though we seek guidance and desire to obey; what could be expected if we were indifferent to God's existence and to God's will?

Unless one believes in God he will not believe in a future life with its rewards and punishments. If there be no God, death ends all; then, if one can conceal his wickedness during his life he need have no concern about a hereafter. Have you thought how the elimination of a belief in a hereafter would lessen the restraints that hold men to the path of rectitude in hours of temptation? Man is weak enough even when he is fortified by a sense of responsibility and a belief in the hereafter; what could be expected of him if a belief in annihilation became universal?

Unless one believes in God he is not likely to be concerned about brotherhood. We trace kinship with our brothers through the common Father of us all. Have you thought what would result if all thought of brotherhood were banished? There are but two attitudes that one can assume when he deals with his fellowmen. One is the attitude of brother, in which he is restrained by the sense of kinship and regulated in his action by the ties of blood. The other is the attitude of brute; he devours with the savage hunger of the beast.

I need hardly add that without a belief in God there can be no belief in the Bible as the Word of God. Have you thought what it would mean to eliminate the Bible? It has done more for our civilization than all other books combined; the Bible ideals increasingly control civilization.

Without a belief in God there can be no belief in the Son of God and Saviour of the world. Have you thought what would follow if it were possible to take out of the world all that Christ means to it and leave the world entirely to other influences? Christ is the great fact in history; he is the growing figure of all time. The hope of the world depends upon the application of his moral code to life.

Just now the ALL that needs to be most emphasized is the third; "thou shalt love the Lord thy God with *all* thy mind." One of the chief sins of the present day is mind worship. We have quite an influential class in our country, and in other countries as well, who over-estimate the mind's part in life and under-estimate the heart's part. The Bible says, "Out of the heart are the issues of life," and "as a man thinketh in his heart, so is he." Mind worshippers exalt the mind above the heart and reason above faith.

So marked is this tendency that some of our scientists—those who are agnostic or atheistic—assert the superiority of their work over the work of the ministers. They claim that they alone stand for truth, and scoff at theology. A professor of Princeton recently protested that "science cannot go to theology every Saturday night to be checked up;" but such teachers insist that religion

must go to science to be checked up every night.

This is a prevalent type of intellectual snobbery. It is time for the Christians to join together in the defense of the dignity of the ministry. They should insist that the ministry, as a calling, be considered at least not inferior to any other line of work. The minister and the Sunday school deal with the Science of How to Live, which is the most important of the sciences. It is *desirable* to know the other sciences but it is *necessary* to know the Science of How to Live.

To show relative importance let us take geology, for instance; the study of geology has been of great value to civilization, but if one had to choose between it and the Science of How to Live, it is better to know the Rock of Ages than to know the age of the rocks.

The clergy and the Sunday school deal with eternal things while the school teacher deals with temporal things. Education is of great advantage during this life but spiritual things last throughout eternity—"The righteous shall shine as the sun in the kingdom of their Father."

The preacher and the Sunday school deal with the heart, the teacher with the brain. The mind is but a mental machine; there is not an ounce of love in all the brains in Christendom. The mind obeys the heart—it will plot a murder as willingly as it will plan service to society. Train a mind and send it out without a heart to guide it and it is like a ship without a rudder.

Darwin has done more than any other person in modern times to undermine faith and to encourage materialism. His hypothesis takes man's eyes away from the throne of God and gives him a family tree that connects him with the jungle. He launched a guess upon the world with nothing to support it and it has lived for sixty years without nourishment—not one single species having been found which can be traced to another. And yet, evolutionists insist that all of the more than a million species came by gradual change from one or a few invisible germs of life. The hypothesis is not only unproven and supported by explanations that are ludicrous, but its tendency is to destroy belief in God, belief in the Bible as the inspired Word of God, and belief in Christ as Son of God and Savior of the world.

Darwin himself was led to abandon every cardinal principle of the Christian faith. He began life a believer in God, in the Bible, in Christ, and in Heaven. Before he died he discarded all. He declared himself an agnostic and said that he believed there had never been any revelation; he left each one to determine for himself "on vague and uncertain testimony" whether there is a future life. Darwin's God was nowhere—he could not find him; Darwin's Bible was nothing—it was uninspired; Darwin's Christ was nobody—a mere man with a brute ancestry.

Professor Leuba, of Bryn Mawr College, Pennsylvania, in his book on "Belief in God and Immortality," asserts, on answers received from them, that a majority of the leading scientists of the United States do not believe in a *personal* God or a *personal* immortality. The logical tendency of evolution is toward materialism. It is making skeptics of many of our students and robbing their lives of spirituality—they do not, as a rule, return to teach in the Sunday school; it is diverting many from the ministry; it is delaying world peace; it is driving the spirit of brotherhood from the industrial world; its motto is "Each one for himself and the devil take the hindmost."

(Continued)

Broken Altars in the Church

Rev. Fred H. Ross.

"I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved
With his own precious blood.

"I love thy Church, O God,
Her walls before thee stand,
Dear as the apple of thine eye,
And graven in thy hand."

Thus sung Timothy Dwight the gifted and spiritual president of Yale College, and we should share his devout spirit of reverence for the Church. Too many evangelists, and I fear too many holiness evangelists, have indulged in unkind criticism of the Church. Some seem to measure their loyalty to truth by the time and effort which they expend in running down the Church. It is quite possible that the writer of this article would detect such a spirit of criticism more easily in others than in himself, but if in speaking upon this subject I manifest a spirit contrary to love I hope some good man or woman will point out my error.

We will remember that our Lord loved the church and gave himself for it; that of all institutions it has a unique place and the peculiar care and solicitation from the divine mind. The Church has such a position that the whole fabric of life depends upon it. Let the Church be weak and the whole warp and woof of life will begin to decay but let the Church be virile and strong and every other interest whether it be the national legislature or a business will be lifted Godward.

Now, I am going to point out some places where it seems to me the altars are broken down in the Church. You may remember that in the first article I pointed out that tragic event on Mount Carmel when Elijah found God's altar broken down. The altar stood for the divine presence and power. It was the place where God's glory was revealed.

That our altars are broken down is proved by the fact that we fail to have real revivals. I write here of the Methodist Church because it is my church and what I know about the Church is confined largely to the Methodist Church. The Methodist Church was raised up as a remarkable revival agency. Certainly no one acquainted with the facts but would admit that the Methodist Revival induced by its gracious effects influenced the world more largely than any revival since apostolic times. In re-reading Steven's History of the Methodist Episcopal Church I noticed as I did not notice before the evangelistic passion that filled the hearts of those early Methodist preachers. They were not first of all bishops, presiding elders, editors, but they were first of all evangelists. Francis Asbury, the grand apostle of American Methodism, was an evangelist; the gifted and scholarly Jessie Lee was an evangelist; the unique character Benjamin Abbott, who combined the qualities of John the Baptist and the Apostle Peter, was an evangelist. Holding conferences, looking after properties were but by-products of the spiritual awakening. These blessed men, and what gracious men they were, went from place to place like a prairie fire bent upon one thing—saving souls.

The Methodist Church was built up and did more to influence England morally and more to lift the new Republic in righteousness than any other agency, and all this was done because of its revival spirit. The Methodist Church was formed and gathered tens of thousands of redeemed souls to her own membership, while other thousands converted at her altars joined other churches because our spiritual altars were not broken down, but were constantly aflame with spiritual fire.

Now that was the condition that made us, but I fear it is largely abandoned today. Chas. G. Finney says that at one time in New England they believed a revival would only come every fifteen years and that they reduced the time to five years. Of course this false idea came of their ideas of divine sovereignty and made them hold God responsible for these visitations of grace that were so far apart. But alas, many of our churches have had no gracious revival in five years, and many, we fear, have had none in a longer period. And we must face the fact that the greatest denomination in Protestantism, greatest at least in point of numbers, and the denomination whose chief glory lay in her revivals is fast coming to abandon the methods of real revival effort.

Let me cite a few facts to prove what I say. Within a few months the writer of this article was holding meetings in a far eastern state. One Sunday evening the District Superintendent was with us. At the close of a plain evangelistic sermon, for this was a revival meeting, the altar was filled with seekers, mostly young people. The District Superintendent was an excellent man, he caught the spirit of the meeting, was a splendid personal worker and began to work for souls. At the close he said to the writer, "That scene (referring to the altar service) was the finest sight I have seen since I came on this district." Then he added, "But I thought it could not be done any more." That last statement I have thought much about. It is one of the saddest statements I have heard. He is the superintendent of a large district in a great conference, but he no more believed in the possibility of bringing people to repentance and faith via the altar. The laws of mind over action are such that no one will try to do what he believes cannot be done. If he believes it cannot be done any more he certainly will not put forth the effort to do what he considers impossible.

Traveling from Buffalo to Chicago I met a Methodist preacher, and of course, he asked about any conference appointment. When I told him that I was a conference evangelist and that I had been holding meetings for some time then in the east he made a remark somewhat like the following, "Back where I came from (and he came from one of our great historical centers) we do not believe much any more in revival."

At the session of our last annual conference a progressive, intelligent member but one who still believes in revivals urged that next year we plan for a revival meeting during conference. He stated his reasons as to why this should be done with great clearness and force but his resolution was quickly tabled and put in the discard as though he had been pleading for some heretical measure and not the thing that made us a great people.

These are some of the evidences of a sad spiritual degeneracy, tell it not in Gath, publish it not in the streets of Askelon lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

The fact that we are failing to get men into the ministry is proof to me, that our altars are broken down. There was a time when the Methodist Church furnished preachers enough to man her own pulpits and also many preachers for other denominations but today we are facing a dearth in regular applicants for the ministry. Read the list of appointments in most any conference and see how many are left to be supplied. This matter is kept before the Church by frequent mention by our editors. You will hear calls by district superintendents, especially those upon frontier fields, calling for men to come and preach where congregations and communities are pastorless. The country church is a serious problem and many country pulpits are vacant because there is no preacher to break the bread of

life. My heart has been moved with concern when I have seen so many college students representing such great abilities, but so few, so very few, going into the Christian ministry.

These are facts that we cannot close our eyes to. These are arguments advanced to show why this condition exists. Some will say it is because of the economic factor. Living costs are so high and the minister is so poorly paid. Of course there is truth in this putting of the case.

But after every other reason has been given and some of them of course are somewhat responsible for this dearth in ministerial candidates, the chief reason is a spiritual one. Men do not get close enough to God to hear the divine call. When our altar fires have been all ablaze with spiritual power then men have been saying, "Woe is me if I preach not the gospel." They have not sought easy places; nor have they gone into the ministry because salaries were large and congregations easy to minister to, but they have delighted in the hardest fields and the worst suffering for Christ's sake. These men have sung,

"Happy if with my latest breath
I may but gasp his name,
Preach him to all and cry in death,
Behold, behold the Lamb."

O for a rebuilding of our broken altars! If they are rebuilt then God by his Spirit will be able to call men to his ministry and the broken lines of God's battling warriors will be filled in and we will march to victory.

The Church must save others to save itself. A few years ago John R. Mott wrote a book on The Present World Situation. In that book he has a chapter on "Where To Place the Chief Emphasis." He said, in substance, "When I made my first missionary tour I came back with the conviction that we must appeal for more missionaries. When I made my second tour I felt we must appeal for more native missionaries. But in recent tours I have come back with the conviction, beyond a shadow of a doubt the principle requisite is that of a far greater manifestation of spirituality and power in the departments of the missionary movement." Is that the principle need of the Church at home?

Christ Our All.

Rev. D. L. Clark.



HE Rev. John Wesley's favorite text and the one he used more, probably, than any other and speaks of using it about twenty times in one volume of his journal, is called "the most comprehensive verse in the Bible" by the Rev. Geo. Whitefield. It is 1st Cor. 1:30: "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The last three nouns are co-ordinates, and in apposition with the word wisdom, scholars say, and the modern speech New Testament reads, "a wisdom which is from God, consisting of righteousness and sanctification and deliverance." So that it sums up in three words the different stages, or degrees of salvation, and covers every need of a human soul.

As guilty, condemned sinners we need a justifying Savior; as impure and unholy, we need sanctification, and as flesh and blood cannot inherit the kingdom of heaven, we need a glorifying Savior.

And all this is provided in Christ, in God's wise plan. It had been foretold of Jesus, that he should be "The Lord Our Righteousness," that is, he should procure righteousness for us and impart righteousness to us. That is more and better than simply an imputed righteousness, though it may include

(Continued on page 9)

LABOR AND REST.

(Continued from page 3)

and one from the lips of the Lord Jesus himself. Isaiah said, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." Paul wrote, "Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

The Lord Christ said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." In Christ we shall find rest from all care about the hereafter. "We know whom we have believed, and that He is able to keep that which we have committed unto him." No one can pluck us out of his hand. As long as we submit and trust, the best we can, any doubt about the future would be doubt of his love or power. We may rest from care about our present state. Our lives, as we look back over them, may seem a patch-work of mistakes and failures; yet, if we now submit and trust to the limit of our knowledge,—which is the limit of our responsibility,—we are perfectly saved and perfectly safe. The Saviour so hates sin, he so resolutely purposes to fit his children for their home of holiness, that if he gets control of us he will surely wash us in his own cleansing blood.

We may rest from all temporal care. He has taken pains to tell us that he cares for oxen, feeds the ravens, notices each sparrow, clothes the grass, and counts our hairs: will he not surely care for us? He will even attend to our culture of mind and spirit. He does not rest with having things merely live and grow. He makes them wondrously beautiful. He paints gorgeous sunsets that glow an hour, and fade out in darkness: will he not see to it that our souls grow in symmetry and beauty?

The rest that Jesus died to purchase for his children is not a rest of inaction. This is one of the paradoxes with which our faith is crowded. We never work better than when we are perfectly at rest, because having ceased from our own works, we understand that it is God that worketh in us to will and to do of his own good pleasure. As we are never so fully alive as when we are dead, and our life hid with Christ in God, so we never do so resolutely and successfully as when we "lay the deadly doing down," and let Jesus do it all. In this rest the soul is like an ocean steamer running before a good wind, sails full, all steam on, no counter-currents or swaying gales, the internal machinery working its best, a force without helping on toward port.

The results of this rest are glorious. It helps the physical life. There is nothing better for poor digestion or weak nerves. We find this entry in Wesley's journal: "June 28 I entered the eighty-third year of my age. I am a wonder to myself. It is now twelve years since I have felt any such sensation as weariness. I am never tired,—such is the goodness of God!—either with writing, preaching, or travelling."

In this rest one is just ready to enjoy. How few people enjoy religion! A lady asked her husband, "Now, do you really believe, after all, I enjoy religion?" "Why, no; I can't say I think you do. You are a Christian, but you let Satan worry you out of most of the enjoyment of the thing." How few know "the joy that is unutterable and full of glory"! How few rejoice evermore, and in everything give thanks! All the week in a financial struggle, all Sunday trying to arouse in themselves sufficient religious emotion to make them feel sure that they will "finally outlive the storms of life, and land their

weary souls in heaven!" So little of the ring of perpetual triumph, so little of being "more than conqueror" in their utterances, and, saddest of all, so few souls rescued through their efforts from the bondage of hell!

This rest fits us to grow. If an acorn gets a start upward it will grow, even from under a stone. Take the stone off the little tree, let the blessed sunshine pour down into its heart, and how its roots will pump the moisture, and its leaflets draw in the air, crowding it up toward the sky! So a soul grows marvellously when Christ lifts off the care.

This rest fits one for work. Beecher said, "Worry, not work, kills ministers." It is not the muscular, vocal, or mental effort of two sermons, that leaves a man so completely tired out Sabbath night. It is the fear of failure, the care of his reputation, the sense of inefficiency, the thought of the perishing whom he cannot reach. Let him rest from all this in Christ's love, and he can do double the work with half the fatigue.

But the best result is the increased success that must crown our work. "Not by might, not by power, but by my Spirit, saith the Lord of hosts." If we limit God's ability or disposition to care for us, we limit his power to work with us and by us. We not only waste our own time and strength, but, to borrow the language of stout old Carvosso, "we tie up the Lord's hands." If we submit passively and yet actively to his will, he can but use us in his work. Oh, that the Holy Spirit would explain this to all God's workers! Then would "one chase a thousand, and two put ten thousand to flight."

Desecration of The Sabbath.

MRS. H. C. MORRISON.



It makes one heart sick to see how God's holy day is desecrated. The world at large seems to forget that we are commanded to 'Remember the Sabbath day to keep it holy,' and indulge themselves in every form of amusement, often engaging in labor, oblivious of the fact that God set apart the Sabbath for the recuperation of our physical forces and to worship him.

One Sunday we saw two men step into a refreshment stand and ask for two coca colas; a few minutes later a boy who should have had on short trousers, stepped in and bought a package of cigarettes; he was followed by two girls who took their seats at the counter and ordered two coca colas, all on the Sabbath day. I suppose this went on throughout the day and far into the night, and it doubtless never occurred to any of them that they were transgressing God's holy Sabbath.

People set apart this day for their visiting, automobile rides, picnic parties, baseball games, until one imagines he is in France or some other country where God is not in all their thoughts. It is a shame that the officers of the land permit Sunday baseball, where people gather by the hundreds and shout and yell themselves hoarse. While writing along this line I want to quote from *The Denver Post*:

"This holy day, God's day, looks with tear-stained eyes upon a world of murder, violence, lawlessness, greed, hate, destruction, degeneracy and drunkenness. This Sabbath day looks with infinite sorrow upon a strife-torn world, a world mad with hate, with nation against nation, country against country, and even brother against brother, and chaos, anarchy and bolshevism with bloody hands and lighted torches approaching even our own beloved land.

"This holy day looks upon pitiful Russia

prostrate, destroyed, blighted, helpless, shameless, starved and lawless.

"This chosen day of God looks upon Ireland, whose green and beautiful fields are soaked with the blood of her own people, and where her once happy villages and prosperous cities were now are smoldering and smoking ruins, and where civil war marches throughout the land carrying murder in one hand and a torch in the other. Where brothers fight brothers, and fathers kill sons, and where the nights are made lurid by the burning of homes and churches.

"This day God looks out upon fair, rich and prosperous America, a country blessed by himself in every material way: with abundance of coal in thousands of mines, with the most fruitful crops of many years, with transportation systems unequaled in the world, and yet, in the midst of all this prodigality, of all this material wealth, lawlessness again appears to blight and destroy mankind and all of his works, his boasted achievements and even his civilizations.

"This true and depressing picture of the world today is caused simply by lawlessness, greed, selfishness, lust and passion. These awful scenes can be made to pass as some frightful nightmare if each of us this holy Sunday would pray and resolve and live up to the prayer and resolution that henceforth from this moment we would respect and obey the laws of our country and the Commandments of our God.

"In such a prayer and resolution, if kept, alone are to be found the solutions of the awful conditions that are cursing mankind and to continue as we now are means the reversal of civilization and the early destruction of everything worth while in our world."

While the above does not refer especially to the desecration of the Sabbath, yet it gives a true picture of our land, as well as other countries. How far the observance of the Sabbath would remedy these conditions we are not prepared to say, but it would go a long way toward adjusting many of the ills of the times.

I Know Thy Sorrow, Child.

I know thy sorrow, child; I know it well, Thou needst not try with broken voice to tell. Just let me lay thy head here on my breast And find here sweetest comfort; perfect rest! Thou needst not bear the burden, child, thyself;

I yearn to take it all upon myself! Then trust it all to me today—tomorrow: Yes, e'en forever; for I know thy sorrow.

Long years ago I planned it all for thee; Prepared it that thou mightst find need of me.

Without it, child, thou wouldst not come to find

This place of comfort in this love of mine. Hadst thou no cross like this for me to bear. Thou wouldst not feel the need of my strong care,

But in thy weakness thou didst come to me, And through this plan I have won thee.

I know thy sorrow and I love the more, Because for such as thee I came and bore The wrong, the shame, the pain of Calvary, That I might comfort give to such as thee. So resting here, my child, thy hand in mine, Thy sorrow to my care today resign.

Dread not that some new care will come tomorrow.

What does it matter—I know all thy sorrow.

And I will gladly take it all for thee If only thou wilt trust it all to me.

Thou needst not stir, but in my love lie still And learn the sweetness of thy Father's will—

That will has only planned for the best; So knowing this lie still and sweetly rest. Trust me. The future shall not bring to thee But that will bring thee closer still to me.

Good News From The Evangelistic Harvest Field.

ASSEMBLY OF WOMEN PREACHERS.

At beautiful Winona Lake, home of many conventions, there recently assembled the members of the International Association of Women Preachers. While not among the larger and more conspicuous gatherings, this assembly was full of promise for the future. The Winona reporter, writing for the *Daily Times*, said that seldom in any company would there be found such eloquence and persuasiveness. Interest centered upon the address of the president, the Rev. M. Madeline Southard, on the subject, "Not a Sphere but a Hemisphere." Miss Southard declared that the age old idea that men and women have different spheres of interest and activity, mutually exclusive, is rapidly passing, and that life would be far better and happier when it is understood that neither men nor women are equal to directing any phase of life alone, but as two eyes give perfect sight, so the blended view of men and women gives complete human vision. Women were once confined to the realms of the home, of religion and morality, while political, economic, educational, ecclesiastical and theological realms were entirely turned over to men. But as these spheres are divided into hemispheres where men and women work together, there is unmistakable gain. A vast amount of sanitary and social betterment has come since woman has taken an active interest in outside affairs. In judicial and legislative positions they have taught us that women, married or unmarried, carry the mother view into these fields, and this is most desirable.

In the past the home considered exclusively woman's sphere, has been all too largely turned over to her. Men shirked responsibility beyond that of the pay check, sometimes women denied it to them. This is always a distinct loss. Children need the masculine influence in their developing lives as well as the feminine. Men need the civilizing touch that comes from intimacy with little children. And women need the nerve rest that comes when men share the home responsibility.

Also, in the past, many men have quite cheerfully turned the realm of moral life over to women, considering it chivalry to play up or play down to the standards held by any woman in whose company they chanced to find themselves. It easily followed that they turned religion over to women, some seeming to consider it a kind of feminine attribute. No one thing will do so much for world betterment as for men to enter this sphere of moral and religious responsibility in their personal lives. And there are very hopeful indications along this line among many men today.

But while probably almost twice as many women as men have taken an active interest in religion, this minority of men has had entire charge of the ecclesiastical administration and theological statement. There is much unwritten history in the various denominations of the struggle of women to administer funds raised entirely by women for the women of the world. The various Women's Missionary Societies have grown up out of the complete failure of the Church to invite women to bring their point of view into the main counsels of the Church. They were bitterly opposed by many in the beginning but have compelled men to recognize woman's executive ability, and have led to the place where a number of denominations are placing women on their regular Boards. Of course this is as it should be, both men and women are needed to get the whole understanding.

Men have written all the creeds, done all the interpreting of Scripture to the great detriment of the church and the world. Expected to lead in religion, women have been denied for centuries the theological schools that give the intellectual statement of religious truth. Oxford has finally opened all its schools to women except theology, that is still considered too sacred for her to enter. Could the mother heart and brain of the race have had its rightful place in creed and counsel, some sorry chapters of church history might have been written differently. It was never meant that either half of the human race should rule alone in any realm of life.

The Rev. Lida Herrick, an ordained Congregational minister, preached on the theme "Called to be Saints." Love, the highest expression of sainthood, is the greatest need of the world. Her address was in the spirit of the recent student conference at Shanghai, "Agreed to differ, but resolved to love." She said that we were willing that saints should not all look alike nor act alike and we can hardly expect them to all think alike, if only they are moved by the Spirit of the Master we can have fellowship with them. One of the happy things of this association of preaching women is that while some sixteen denominations are represented in its membership, there has never been the slightest friction on doctrinal questions. With so many things in common the women find no need of introducing minor differences.

A most polished and scholarly address on the Bible was given by The Rev. Lee Anna Starr, D.D., of Pittsburgh, Pa. Without dealing with negations, Dr. Starr made the Word to fairly scintillate with

the light of inspiration. The Rev. D. Willa Caffrey, from the state of Washington, spoke with characteristic earnestness on intercession and the need of a world-wide revival.

The Rev. Ella L. Croft, of Indianapolis, stirred all hearts as she told of the providence of God and the consolations of the inner life. Business sessions were felt by all to be very fruitful. The Rev. Essie Osborne, knowing she must return at once to work awaiting her in New Mexico, came all the way from the Mexican border, largely to urge the publishing of a paper as organ of the Association. It was agreed to put out a small paper, *The Woman's Pulpit*.

The following officers were elected: President, M. Madeline Southard, Winfield, Kan.; Vice-President, Lida Herrick, University Place, Nebraska; General Secretary, Marie Burr Wilcox, Nelson, Nebraska; Recording Secretary, Carolyn Hosford, Springfield, Mass.; Treasurer, Ella L. Croft, Indianapolis, Ind.; Auditor, Jessie M. Monsor, Decatur, Ill. The officers will be glad to hear from women ministers or others who are interested.

NEW BOSTON, MISSOURI.

Our camp meeting at New Boston, Mo., has gone into history. The camp ground is very quiet and rather lonely but is still a "hallowed spot." Fountain and Kent Evangelistic Party did fine work. They are full of "facts, faith and fire." No camp meeting committee can make a mistake in securing them for a campaign. They live at Green City, Mo.

This was New Boston's first camp; no finer people can be found than the ones who supported this meeting. We plan to make this a permanent camp, and Fountain and Kent are to hold the meeting next year, about August 1.

The last Sunday of the meeting was a great day. The children's service in the afternoon conducted by Bro. Fountain, was indeed great. Many children seemed to find the Lord. Fountain is a great preacher of old-time religion; and Prof. Kent is one of the sweetest and best singers; his life is just as true and as sweet as his singing. His wife is a lovely singer and pianist. Rev. A. W. Fountain is pastor at Green City, but has a new tent and is to take up evangelistic work from conference in September.

Rev. Reuben Custer and Rev. L. C. Robinson helped to make up the evangelistic party. His daughter played the piano most of the time, being an accomplished musician, and Christian girl. Rev. L. C. Robinson is a young man preparing for the ministry. Bro. Fountain is a product of Big Spring's camp in Arkansas, where great preachers are made. His wife is a lovely Christian woman.

W. D. Gray.

KAVANAUGH CAMP.

The camp meeting at Kavanaugh camp ground, near Crestwood, Ky., was better attended this year than for many previous seasons. The preacher was Rev. C. L. Goodell, of New York City, who had led the camp the year before. Dr. Goodell is Secretary of Evangelism and Life Service in connection with the Federal Council of the Churches of Christ in America, and has won many friends by his gracious sermons and his unusual personality. The key-note of the whole time was "Personal Evangelism" and the speaker urged his hearers to a life of higher service and more aggressive evangelism than they had known. Expressions of determination to follow all the way were heard on every hand and weary hearts were rested as they heard again of him who said, "Come unto me and rest."

The music was led by Mr. Frank Katterjohn, of Owensboro, and Miss Christine Goldsborough, of LaGrange, ably assisted by Mr. E. G. Karnes, cornet, Miss Caroline Hitt, violin, and Mr. William Hays, saxophone. Solos, duets and other special music were given by the campers.

A collection of \$700.00 on the last day of the camp helped to raise the heavy indebtedness under which the Board has been struggling for years.

There are those in the two conferences who are hoping and praying that Bishop Kavanaugh's dream may yet come true and that Kavanaugh camp ground will become the meeting-place for all conferences held in any department of the Church work throughout the Louisville and Kentucky Conferences. Being away from the railroads about a quarter of a mile, there is the quietness which encourages study, meditation, and prayer. The towering trees all over the enclosure seem with their slender trunks to point the mind to God, and the natural beauty all around breathes of him of whom the Psalmist says, "The earth is the Lord's and the fulness thereof."

According to the custom of several years standing, the ladies of the Crestwood Church served the meals at the dining-hall. They work in the sweetest fellowship and with the returns from their work they are paying off their pledge on the new Church building, which will probably be dedicated in November.

The Shelbyville District meeting of the Missionary Women was held during the camp, and Dr. Goodell preached a most inspiring sermon on "The

Heroines of Jesus." There was a large attendance, seventeen societies being represented. This meeting was held in connection with the regular Kavanaugh Camp Society and the time was divided between the business of both groups. The collection for the latter was about \$25.00 and will be sent to Scarritt School of Missions to be spent on library equipment. The announcement that Dr. Goodell would return for 1923 was received with great joy.

Christine Goldsborough.

REPORT.

"They'll stone you, egg you, and cut down your tent." That is what they said about the meeting we announced for Siler City, N. C. But we went on praying and trusting God, and on August 10, Rev. E. T. Adams, D.D., began with heavy artillery of the skies to storm the bulwarks of Satan, and proved that the devil is a liar. The first encounter was on Evolution, the next on Society Goats, and then the "Old Man" received a death-dealing blow. The result was that in seven days over forty-five knelt at the altar and twenty-seven claimed definite victory. But the main victory was in the breaking down of prejudice against scriptural holiness. They claimed that holiness had only been preached by the "riff-raff" and people would not listen. This proves that those who endeavor to hold up the blood-stained banner of King Immanuel should prepare themselves for the work and preach holiness in the power of the Holy Ghost reinforced by thorough training and good common sense. Bro. Adams is one of the few whose head has not been turned from the narrow way by his education. May God bless him and preserve him to preach holiness many years, or until Jesus comes.

J. N. Walker, Pastor.

REPORT.

During the month of July we held a meeting in our home town, Chipley, Fla., the result being gratifying. Great throngs attended and scores of seekers at the altars every night and many saved.

Through the kind invitation of our Brother Burden, of Macon, Ga., we attended the Indian Springs camp meeting where we were graciously refreshed. Under the inspiring messages delivered through the preachers, and the gospel as given in song through the special singers, the meeting was a great success. Through the general overseeing of the board and the leadership of dear Brother Matthews it would have been next to impossible for the meeting to have failed to be a real blessing to all.

We sang a few songs to the glory of the Lord and the helpfulness, we trust, of his people. Our stay throughout the entire encampment was a real joy to us and an infilling of blessing and power.

We are stopping here in Valdosta, Ga., on our way to our meetings in Florida, McClenny and Fort White, leaving this afternoon. We ask for the prayers of all The Herald family in the work we are undertaking for him that he may undertake for us.

Yours for the spreading of the Gospel in song and sermon.

W. R. Quinton and Wife, Evangelists,
Chipley, Fla.

CANTON TENT MEETING.

Sunday night, August 20, marked the close of a very successful tent meeting in Canton, Okla. The workers in the meeting were Rev. R. L. Selle and Rev. A. S. Clark. Bro. Selle is the Alva District Evangelist of the Oklahoma Conference, and Bro. Clark holds the same position for the Kingman District Southwest Kansas Conference. These men preached the old-time gospel of full salvation. That the people were appreciative was evidenced by the fine order and attendance.

The large tent was filled each evening and Sunday evenings all seats were taken and many stood around the tent or sat in their cars and heard the various parts of the service. Delegates came from surrounding towns, and there were people who came fifty miles to attend the meeting. Several pastors were in attendance.

The singing was inspiring, as both men are song leaders, and a large choir was organized. "Lifting Hymns," published by The Pentecostal Publishing Company, were used. This book is well adapted to revival work.

Mrs. Selle is an efficient Junior worker and did a fine work among the children at the Junior hour. She is also a good personal worker.

There were about thirty-five conversions and restorations and many were brought nearer to God. Most of these people will join the churches of the town. All in all this was the best revival we have had for several years. An advanced step was taken when it was decided by the church to organize and hold a Canton camp meeting next year. A camp meeting committee consisting of five brethren was appointed to make all necessary arrangements for the camp. The time tentatively decided is August 9-19, 1923. The camp will be held in the beautiful natural park belonging to the town and well adapted for the purpose. The same workers were asked to with us next year.

W. M. Martin, Pastor.

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(Continued from page 1)

greatness, the power, and the love of my Redeemer. That I would no more saturate my mind and thought with the writings of infidels than I would wilfully saturate my body and blood with a deadly poison.

I fully believe that many persons are doing themselves great harm by reading the popular skepticism of our times, instead of seeking to know more of God, to acquaint themselves more fully with his will, Word and his works. To come into closer communion and fellowship with the Lord Jesus, will constantly pour into their minds skeptical teachings which chill the heart; impoverish the soul and create doubt. I would like to utter a kindly word of warning to my fellowbeings on this subject. What we need is not the cultivation of our doubts, but the cultivation and development of our faith. It is said of Christ that he could do no mighty works in a certain place because of the unbelief of the people. Let's give our Lord Jesus an atmosphere of faith in which he may give gracious displays of his mighty power to rebuke sin and to save to the uttermost. The great need of the hour is an obedient, consecrated, praying people who are saved from doubt and who are full of faith, who by a triumphant and victorious faith can bring mighty things to pass, can bring down among men the great power of God, to convict, convert and sanctify multitudes of immortal souls. Be done with destroying the faith. Practice believing, cultivate and develop an implicit and unfaltering faith in the blessed Trinity.

Every promise of Scripture is a writing of God, which may be pleaded before him with this reasonable request: "Do as Thou hast said." The Creator will not cheat his creature who depends upon his truth; and, far more, the heavenly Father will not break his word to his own child. "Remember the word unto Thy servant, on which Thou hast caused me to hope," is most prevalent pleading. It is a double argument: it is Thy Word, wilt Thou not keep it? Why hast Thou spoken of it if Thou wilt not make it good? Thou hast caused me to hope in it, wilt Thou disappoint the hope which Thou hast Thyself begotten in me?—*Spurgeon*.

Connellys Springs Camp.



THIS camp is new, just opened up. This was the first regular camp meeting held on the grounds. Rev. Jim Green, much beloved evangelist of North Carolina, headed the enterprise and was joined by a group of devout preachers and a company of consecrated laymen.

The grounds consisting of some eight acres, is situated about a mile from the Connolly Springs, and the big hotel which takes care of the guests in summer in this delightful place. The large tabernacle is built in a beautiful grove; a comfortable hotel with accommodations for quite a number of people has been erected. They have also built an office where the business side of the camp is looked after. Several beautiful cottages have been erected and they are planning for many more.

The grounds have been secured by legal document which makes the entire plant the property of the M. E. Church, South, in case it ceases to be a regular camp meeting place. The camp is located right near Rutherford College; some of the cottages will be used by married students attending school. This will be quite an accommodation to married students and will also pay a small per cent on the investment made in building the cottages. It is an excellent arrangement.

This summer Rev. Joseph Owen and the writer were the engaged preachers. We were told, first and last, there were some eighty preachers present; a fine body of Christian brethren. There was an excellent spirit of faith and devotion in the camp. Many seekers were at the altar and a number prayed through to victory. Often as many as fifteen or twenty came forward seeking either pardoning grace or cleansing power.

One of the very interesting features of the meeting was the large number of unconverted people present. In some regions unconverted people scarcely ever attend church, as they are busy at the dances, the movies, the swimming pool or joy riding and have neither time nor disposition to attend upon religious services. Not so in this community. The unsaved were present in large numbers and the order was as perfect as one could hope to see in a church, the attention close and serious. It looked like if we could have gone on several weeks we might have had hundreds saved. I did not undertake to keep count of the number at the altar during the meeting but frequently there were large numbers and all told, must have been something near 200 seekers.

This writer was engaged for only half the time. Brother Owen began the meeting, made a fine impression, won the hearts of the people and did excellent work. The meetings were under good headway when I arrived. Rev. Jim Green has been a great soul winner throughout that region; his friends and converts came for many miles around. Col. Lambert, the great chair manufacturer, was one of his chief lieutenants. He has associated with him a great body of men. The camp has a great future and the salvation of a multitude of souls.

Do we wish to preserve the Christian faith in this country? Do we wish to spread the doctrine of Bible holiness as interpreted by Mr. Wesley and preached by the early Methodists? Do we want to see thousands of sinners converted and a host of believers sanctified? Then let us dot the country over with these full salvation camp meetings and preach to the people the old gospel in its power to regenerate and sanctify. The people will come; they will hear, believe and act.

We have never met a more cordial people;

they were full of kindness and entertained us delightfully. We were invited out here and there to dinner, and everywhere met with the finest old southern courtesy and hospitality. May the Lord bless Brother Green and his co-workers and make this, as we believe he will, a great center of full salvation.

A Devoted Disciple of the Destructives.



WE have recently received an interesting letter from somewhere down in Texas, postoffice not given. The writer of the letter sends the following clipping from a recent editorial which appeared in THE PENTECOSTAL HERALD. It reads as follows:

"Destroy the faith of the people in the Bible and you destroy their reverential fear of God; destroy the fear of God and you unbridle all the lower and selfish passions of the people. Lawlessness will follow, immorality will be widespread, crime will break out on every hand, the wheels of civilization will be turned backward, the mob spirit will prevail, murder and suicide will increase, our glorious flag be torn from its standards, and our great republic fall into hapless ruin. Therefore, the paragraph quoted from the pen of Dr. Rice is unscientific and untrue. To disseminate such teaching is to destroy the faith, cripple the Church, blast the youth of the land, increase crime, pile up taxes, destroy Christian civilization and make this great good country of ours a volcano of sin, crime, blood and fire. If the Bible is not a fixed rule of faith and practice we are without any rule, standard, or guide; and if the Bible is taken from us, in time we are bound to become as brutal and beastly as those heathen nations who have no Bible."

Following this clipping from my editorial, we give the letter of this disciple, I judge, young disciple, of the destructives.
Editor H. C. Morrison,
PENTECOSTAL HERALD,

Dear Sir: Are you right? I'm sure I don't know BUT I hope you aren't.

Liberalism is on the increase, on an inevitable increase. It is the trend of this age.

I don't think it is wrong. I hope it is not. I cannot see the effects that your prophecy will follow upon a liberal conception of the Bible. For many people it is the only choice outside of infidelity. And you will admit that, as far as they are concerned it is a good thing and, further, you will admit, if you have observed them, that it works well.

I, in my turn, admit that liberalism is dangerous. It is deadly dangerous to orthodox Christianity. But I deny that it can or ever will weaken or destroy true Christianity. I deny that it can ever harm whatever is right and high whether in the Bible, other books, or in no books. I deny that love and purity and hope and gladness and earnestness, i. e., Christianity, rest upon the foundation of an irrefutable Bible. I deny that if this Book were taken away mankind would turn to sin or that he would love the good any less. In short, I deny that anything in the universe could avail against Christianity as I understand it. It is life itself. Out of the fires of the present day controversy I expect to see it arise purified and glorified; I expect to see it freed from its age-long accumulation of dross, simplified, proved. I believe that nothing but good shall come of this debate. I believe that all things work forward, always forward, to something better. And I'm glad this tussle is on.

Well, I'd better stop before you reach a long arm down here in Texas and knock my block still more awry. I expect you have al-

ready consigned me to the care of the devil. Thanks! I want to stay with my friends.

Earnestly,

JACK PERSON.

We wish to call attention to several items in this letter. This man's liberal view of the Bible is that it is not, and never was intended, to be a 'fixed rule of faith and practice.' It seems that we are to understand from the destructive gentleman that we are to have no foundation for our faith, and no rule or standard for our practice. They would have us all be religious bolshevists. They would take away our Bible, destroy our faith, break down the barriers that protect society, meanwhile insist that we who believe the Word of God shall pay them big salaries while they wreck the Church, the home and the nation.

The writer of this letter says, "You will admit... that it works well." He is here referring to those liberal views of the Bible which deny its inspiration. I will admit nothing of the sort. The contrary is exactly true. It does not work well. It is an evil tree. In Germany it comes to its full growth; the blossom promised good, but the fruit was bitter and bloody. Liberal views of the Bible leading on to infidelity drenched France with blood. It is only those countries that have believed the Bible, that have felt the regenerating power of the gospel, that have been salted and lighted with the great truths which fell from the lips of Jesus and the pens of inspired prophets and apostles that have made real progress in civilization, that have become affected in world leadership and that reach out a helping hand to the heathen peoples and the oppressed nations of the earth.

Suppose this nation had been cursed with these liberal teachers who deny the inspiration of the Holy Scriptures in its infancy: suppose Roger Williams, Jonathan Edwards, and Bishop Asbury, with the followers of these spiritual leaders, had had the views of this young Texan whose letter is quoted above, does any sane person suppose for a moment that we could have developed our American civilization, that the evangelical churches which have contributed so largely to everything that is worth while in this great republic, could have existed and brought peace and joy and eternal hope to untold millions of worthy souls and made this the greatest government, the happiest and most prosperous people in the world? No, indeed! These skeptical teachings do not work well.

The writer of this letter strings together a bunch of words about Christianity that mean nothing. Christianity could never have existed without the Bible. It is not found and cannot be found apart from the Bible as we have it. Notice the recklessness of his statements: "I deny that if this book—Bible—were taken away mankind would turn to sin or that he would love the good any less."

This disciple of the destructives is certainly a reckless brother. He believes that the whole Bible could be overthrown without any sort of hurt to society. Notice his closing paragraph: "I expect you have already consigned me to the care of the devil. Thanks. I want to stay with my friends." It will be seen here that he boldly claims friendship with the devil and is quite willing to be consigned to him. I make no such consignment. I warn him to repent of his sins, to turn with all of his heart to the Word of God, turn away from the delusions of the devil and seek the salvation of his soul. He is a son of the destructives. He is a product of the miserable stuff being published and taught in some places as Christianity. Awake, O Methodism! Awake and arise, and battle boldly for the Word of God, the gospel that saves, the sacredness of your home, the purity of the Church, and the perpetuity of the nation.

CHRIST OUR ALL.

(Continued from page 5)

that also. Notice the order in which these words are placed. This is the usual scriptural order; justification, sanctification, glorification; pardon, purity, heaven. Many who want to get to heaven, are not willing to seek pardon nor purity and many others, even among Christians who have been pardoned try to avoid sanctification, as if it would not do to be holy here in this life. They are like the boy who wanted to learn to play the violin and saw a teacher, who promised to teach him to do so, in three lessons. Asking the price, he was told, "A dollar for the first lesson, seventy-five cents for the second and fifty cents for the third lesson." The boy replied, "Well, I'll take the third lesson first." But of course he could not do that. Neither can we reverse God's order, but if we will say with the poet

"Just as I am, poor, wretched, blind,
Sight, riches, healing of mind.
Yea, all I need, in thee to find
O, Lamb of God, I come,"

we will find in Christ all we need, in the right order, first pardon, then purity and later heaven, for God has made him to be unto us, all of these

There is no one likely to deny or dispute his work as a justifying Savior, through whom alone, we can have justification and pardon. "He died for our sins and rose again for our justification," and now God can be "just, and the justifier of him who believes in Jesus," and "justify the ungodly whose faith is reckoned for righteousness." This is the first degree or installment of salvation, and is called "the knowledge of salvation through the remission of sins" that are past, "through the tender mercy of our God." "Justification is that act of God's grace, whereby he pardons our sins and accepts us as righteous for the sake of Christ."

"Sanctification is the act of God whereby we are made holy," and this is procured for us through the death of Jesus. "Christ loved the church and gave himself for it that he might sanctify it." Eph. 5:26. "Wherefore Jesus also that he might sanctify the people, with his own blood, suffered without the gate." Heb. 13:12. All churches agree as to this, but many differ as to the time when it takes place. A small number say, at conversion, but very few, if any, testify long to that experience, for all find, after conversion, evil tempers and desires, and dispositions yet remaining, and some then doubt their conversion. No church prospers with this belief.

A larger number believe and teach that only at death can we be made holy, but there is no "thus saith the Lord," no verse of scripture for that, but we read of some who were sanctified and were still living in this world. See Acts 26:18; 1 Cor. 1:2. Elisha was "a holy man of God." 2 Kings 4:9. John the Baptist was a holy man. Mark 6:20. Holy men of old spake as they were moved by the Holy Spirit. 2 Pet. 1:21. Paul wrote to the holy brethren, 1 Thess. 5:27, and we read of holy women. 1 Pet. 3:5.

A certain minister had a number of sermons to prove that only when dying could one be made holy. His wife became very sick and was told by her doctor that she was dying. She called her husband and told him. "The doctor says I am dying. You know my life as a Christian, but I need a pure heart. Please pray that I may have it now." Both prayed and she soon said the Lord had granted her desire. To the surprise of all, she did not die, but after a few days said, "Now, husband, I still have the blessing of a pure heart and it is so good, I would like to keep it. Since the Lord has let me keep it these few days, won't you pray him to still do so." God heard and answered her prayer and she lived for years and testified and her life confirmed the testimony. But it spoiled

all her husband's sermons on that subject. O, Lord, spoil all such sermons, in some such way! Amen.

Another similar case is that of a class leader, who objected to his pastor's sermons, proving the possibility of being made holy before death. In helping to raise a barn a heavy timber fell and hurt him so that he thought he would die. He sent for his pastor and said to him, "I now know you preach the truth, for when I thought I was dying I gave up and trusted God and he gave me a pure heart." If any justified child of God will now do, what he would do if he were dying, he will get the blessing, sure. For perfect surrender and perfect faith bring perfect love and perfect cleansing.

Christians are everywhere in the Bible exhorted and commanded to be holy, be perfect, yield to God and be cleansed from all sin, in the present moment, just as sinners are exhorted and commanded to repent and believe the gospel. It is as much the duty of God's children to be made holy as it is the duty of a sinner to be converted and their privilege as well. "Jesus died to make us holy" and if it was so important that he would die for it, dare we neglect it?

One large church teaches that only after death can we be made holy by purgatorial fires. Again we say, "There is no thus saith the Lord for this; no verse of Scripture," or we would consent. Nor is there any authentic case on record. The nearest approach to it is the case of a soldier who, during the civil war, was in a southern prison when they were called together to hear names read, of those who were to be exchanged. This man saw one prisoner unconscious and dying and thought, "If they read his name, I will respond and get out if I can." It resulted that way and yet the papers published the names wrong, so that the priest went to the family of the living man, showed them the paper, said, "He is dead you see, I will pray him out of purgatory for \$300," which was paid. Let us hope the priest prayed, for he soon told the family "F is out of purgatory," and in about two weeks F walked into his home without the smell of fire on his clothes. But he denied having been in anything but prison, and for one I am inclined to believe him. The family never could get the \$300 nor any part of it, returned, so far as is known. And praying to saints, even St. Abraham, does no good. See Luke 16:24-31. No encouragement there, is there?

The third stage or degree is through "Jesus, being made perfect (as a Savior) he became the Author of eternal salvation unto all them that obey him" Heb. 5:9. This is salvation in eternity with a glorified body. We know but little about this, but "heaven's eternal bliss shall pay, for all that we have suffered here." Yes.

"Take all the pleasures of all the spheres And multiply these through endless years, One moment of heaven is worth them all." Just to meet those whom "we have loved and lost awhile," and be with them forever, would repay us for all we suffered. How much we would enjoy meeting a father, or mother, or child who left us with a kiss we never can forget and whose arms we once more feel clasping us as they say, "O, I'm so glad you came, I've been watching for you." But best of all—far better than all else, to see Jesus and "from the sunshine of his face drink endless pleasures in."

But why try to describe it? No pen can write, no tongue can tell, no mind imagine the joys of that blessed place. No wonder St. Paul says, "To depart and be with Christ is very far better." O that all who read this may reach that blessed home and be forever with the Lord. Amen, so let it be.

Every Methodist should read Dr. Ridout's, "Crisis in Methodism." It is an alarm bell to the Methodists. Be sure to get a copy right away. Price, 15 cents.

OUR BOYS AND GIRLS

BETTY RUTH'S "LADY" PIG.

By Nemo Torva.

Little Betty Ruth lived with her Aunt Mary and Uncle Hank Mitchell. She had been staying at their house nine years ago, when word came of the awful wreck in which she had lost both her parents, and since then she had just been their own little Betty.

While Betty Ruth often wondered about her own mama and daddy, she felt quite sure that they couldn't have been any nicer than Aunt Mary and Uncle Hank. Besides Aunt Mary and Uncle Hank were real, sure-nough people, and it was so nice to have real, sure-nough people for kinfolks.

Betty Ruth was very happy with her aunt and uncle because they lived on a farm, and she just dearly loved to feed the "teeny, weeny" little chicks, or help Uncle Hank shoo the little calves into the barn-yard and then watch while he pulled big streams of creamy white milk from the swollen bags of the fat mother cows. After school she would often help Aunt Mary count eggs or gather apples, and in the summer there were always lots of interesting little tasks for Betty Ruth, which she would frequently make into games, at which only one person ever played, and, strange to say, that person always beat.

It was in March of her tenth year that Uncle Hank found the big mama pig, Susan, out by the straw stack, one day, with nine little pigs scrambling about over her. But there was one little pig that wasn't doing any climbing over her mama, just lying off by herself, and squealing out a little pig wail, now and then.

Uncle Hank carried it to the house and was about to turn it over to Aunt Mary's care, when Betty Ruth asked if she might tend to it, 'cause Aunt Mary was so busy with her setting hens just then. So she warmed and sweetened some milk which she fed it with a spoon, and then, wrapping it in an old shawl, she tucked it into a box behind the kitchen stove.

She kept faithful guard all afternoon, and whenever a muffled squeal came from the vicinity of the box, Betty Ruth would administer warm milk to her weak little patient.

At supper that evening Uncle Hank said that he was afraid that the mama pig had laid down on that tenth baby, so that it stood mighty slim chances of ever seeing day light again. A lump rose in Betty's throat, but she washed it down with a big swallow of milk before she spoke, in a tremulous voice, "Uncle Hank, you just give that little pig to be and I'll show you whether it'll see daylight or not." Uncle Hank was laughing at the earnestness of the little girl when he replied, "Sure, kid, you can have her and if she gets well and grows you can have all her little pigs forever and ever. Amen." "Oh, thank you Uncle Hank. I never had a little pig before in all my life, nor a little anything else, either, not even a little brother. And I think it's just grand to have something that's really, truly my own." Uncle Hank's grin faded into a frown and Betty Ruth heard him mutter to himself, as he pushed back from the table, "Poor little kid."

But Betty Ruth had not the slightest idea what he meant and chatted gaily as she helped Aunt Mary clear away the supper things. "Do you know, Aunt Mary, I believe I'll name my little pig 'Mizpah.'" "Why, honey," laughed Aunt Mary, "that word ain't got nuthin' to do with pigs." "I don't care," returned the little girl solemnly. "It sounds nice and lady-like, and I know it's a good word 'cause I saw it in my Bible." "Well, I reckon you're right, honey, and it wouldn't hurt none to use it, anyhow, if you want to." "And, Aunt Mary," continued the happy little girl, "for every dollar she's ever worth, I'm going to put a dime in the

missionary box." There was a thoughtful silence, and then, "I guess I really should have named her Suzannah Wesley because I want her to have a large family that will do good for the Lord. Still, I don't know, Mrs. Wesley might not have appreciated having just a common red pig named for her." At which remark Aunt Mary and Betty Ruth both laughed heartily.

She soon finished her evening work, and having read some verses in her Bible, she kissed her Aunt and Uncle good-night and slipped away to her own room. Betty Ruth always said her prayers first thing, before she should get too sleepy, so without waiting to light her lamp, she knelt by her little bed. She prayed aloud and fervently for her aunt and uncle, and for Jim, the hired man. Then she asked for protection during the darkness of the night, for health and happiness through the coming days, and for ways to be a big help to Aunt Mary. Then, lowering her voice a trifle, she finished with—"And now, dear God, please bless Mizpah. She's my lady-pig and she's sick, and if you will make her well and strong, so she will grow up I'll always give you a tenth of everything, and thine shall be the praise and the glory forever and ever, Amen." She rose with a sigh of relief, undressed in the dark and was soon sweetly sleeping. She had no more fears for Mizpah.

Betty Ruth was the first one to get to the kitchen the next morning and when Uncle Hank came in to build the fire, he found a very excited little girl pouring milk down the throat of a spluttering little pig that was almost choking herself in her eagerness to gulp down the welcome food.

"Well, s'help me Hanner," exclaimed Uncle Hank, "the critter acts like it was 'bout starved, honey. Reckon it don't act very dead, no way." Betty Ruth laughed delightedly, and Aunt Mary joined in her mirth as she came through the door just in time to see Mizpah make a grab at the spoon.

"Why, Uncle Hank, I knew she wouldn't die, said Betty Ruth, soberly, "I told God all about her last night before I went to bed, and I just knew she'd be all right this morning." Then, "Oh, just look at her roll when she tries to stand up," and Betty Ruth laughed gaily as she ran down the back steps to hunt a nice, sunny place to set Mizpah's box.

"Wish I had the faith that young 'uns got," muttered Uncle Hank. "I believe I could 'move mountains.'" "It is beautiful, but the Book says, 'Except ye become as a little child,'" quoted Aunt Mary, as she applied the ruffle of her apron to her glistening eyes.

Dear Aunt Bettie: This is my second letter to The Herald. We take the paper and enjoy reading it very much. Father has gone abroad this summer to see Europe. He also is planning to see the Passion Play. He plans to visit Denmark, Germany, Switzerland, Italy, France, Belgium, Holland, England, and Wales. In Italy he plans to spend a great while. He is going to visit Naples, Rome, Florence, Venice and Mt. Vesuvius. In Florence he plans to spend about three days. He was reading up about it and found that some of the greatest poets in the world were born there, and also Florence Nighingale was born just outside the city. He sent us a postcard size picture of himself sitting on the toe of a statue of Bismarck, the grandfather of the first Kaiser. He was holding two little waifs of Berlin when the picture was taken. Father left June 18th, and our church (as father is a Methodist preacher) gave him a grand send-off down at the depot. By the way, it was our church that sent him. They gave him a thousand dollars and three months vacation. Was not that fine of them? My brother Mason, went down to Asbury College this last

year and he thought it was a fine college. I am five feet tall and weigh 111 pounds. I have deep blue eyes, dark hair and light complexion in winter, but very tan in summer as I play tennis and swim, as I live right on Lake Michigan and live outdoors most of the time. My age is between 12 and 15. Who can guess it? Who has my birthday, April 6? I came nearly being an April fool child. Love to all the cousins and Aunt Bettie.

Florence Hargett.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band of boys and girls? My mother takes The Herald and I enjoy reading the Boys and Girls' Page. I will be in the 5th grade at school. I was 11 years old July 31. I live on a farm and sure enjoy riding the horses from the field at evening. When we are hoeing cotton I like to see the sun hiding itself. I have four brothers and one little sister. I have a pet goat, two baby chicks and two little kittens. I sure enjoy watching the little butterflies and humming birds after the little wild flowers. I go to Sunday school every Sunday I can. My teacher's name is Miss Joe Terry, and I sure do love her. Our pastor's name is Brother Davis. This makes my second letter to The Herald but the other one went to Mr. W. B. Aunt Bettie, I sure did enjoy reading the Criminal's Mother. Well as my letter is getting long I guess I had better close.

Mary Sibyl Norsworthy.

Dear Aunt Bettie: I am going to write a few lines too, as there are so many cousins writing. We have been taking The Herald for quite a while and like it very much. I notice that there aren't very many cousins from Mississippi. How many of you cousins are Christians? I am for one, and glad that I can say that my daddy is a Methodist minister. How many of you like to attend revival meeting? I like to see people give their hearts to God. I was operated on for appendicitis about six weeks ago and got along just fine and I believe that it was in answer to prayer that brought me through. I like Aunt Bettie's letters very much. I get so much good out of them, and enjoy the cousins' letters also. How many of the cousins like music? I have been playing at the churches where I have lived for about three years. My age is 14. Oh! excuse me, there is some one outside that should like to write, so I must be going.

Sadie E. Long.

Dear Aunt Bettie: This is my first letter to The Herald. I have been reading our Girls and Boys' Page and like it. I live on a ranch of 790 acres of land; we have 8 cows, 12 horses, 23 hogs, 7 calves, which are all pets. We have a pet dog, 2 pet cats, besides a tame rabbit. Our whole family are Christians. We go to the Nazarene Church and are trying to do God's will. I am in the 6th grade at a country school. We moved to the farm in April. I never lived on a farm before. God is blessing us and keeping us. Pray for us. If any of the cousins wish to write I would be thankful to hear from them.

Ida Reed.
Box 228, Wray, Colo.

Dear Aunt Bettie: I am a little boy 7 years old. I go to school and to Sunday school every Sunday. I am visiting my cousin at Simpsonville, Ky. I live at Louisville, Ky. I can ride horses, and I love to take them to water. My mother is sick and I am going to stay with my cousin until school starts. If I see this in print I will come again. I am in the 2nd grade.

James Harris.

Dear Aunt Bettie: Will you admit another boy from Missouri into your happy band of boys and girls? We have taken The Herald for several years. The Boys and Girls' Page is the first place I read when we get the paper. Am glad so many of the cousins are Christians. We had a revival meeting at our school house and about ten conversions. I was saved and sanctified last September in the camp meeting at Mt. Zion. Bros. Robinson

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and Maitland were the preachers. Grace McFarland, you have my birthday, Oct. 5. I am 17 years old. Will close for this time hoping to hear from any of the cousins that wish to write. My address is Ava, Mo., Rt. 2, Box 16. Virgil Murray.

Dear Aunt Bettie: I am a little girl from Shelbyville, Ky. I am 12 years old and in the 6th grade. I am visiting my cousin at Simpsonville, Ky. I go to Sunday school every Sunday. I have two sisters in heaven and hope to meet them. Our pastor at Shelbyville is Rev. R. C. Goldsmith. As this is my first letter will close for fear of the waste basket.

Vernal Lear.

Dear Aunt Bettie: As I am one of God's least unworthy creatures, it may be that I should not expect any favors of the happy band of brothers and sisters who read the dear old Herald. While I am in so much pain and misery I am praying and praising God that when I have passed a few more mileposts here on earth I can fly away to the glory land where I can meet all of God's children who have gone on before. Some sweet day by and by I hope to meet all of the loving souls who have tried to cheer me in my last days here below. God bless you all. Your old brother.

A. McClinton, Trenton, Ga.

Dear Aunt Bettie: Here comes a Kentucky girl pleading for admission into your happy circle. I live near Lexington and it sure is a wicked town. The Herald is the best paper I ever read. I enjoy the Boys and Girls' Page, and especially the letters from Aunt Bettie. You must come often, for a letter from you brightens the page. I will be 14 in September. Kentucky must wake up for the other States are coming not far behind. I am in the 8th grade. I would like for some of the cousins to write to me. I will answer all letters I receive. My address is Lexington, Ky., Rt. 4.

Ola Mae Scott.

THE BOASTFUL CIGARETTE.

"I am not a mathematician,"

Said a little cigarette;

"But to add, subtract and multiply, I never have failed yet.

"I can add to your nervous troubles, Subtract from your peace and joy; Multiply your aches and pains; Your will, I can destroy.

"Your mental powers I can divide; Take interest from your work, Discount your chances for success, For you will duty shirk.

"And if not a mathematician,

There is no one can deny That I can add, subtract, divide, Discount and multiply."

Lizzie Gammon.

NOTICE.

I desire to announce through The Herald that I am in the field again after engaging in pastoral work for some time. I have open dates after October 10; anyone desiring my services may address me Louise, W. Va., Box 57. Rev. W. E. Fleming.

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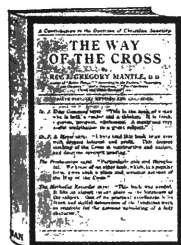
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and wife. Price, 25 cents. Pentecost-
al Publishing Co., Louisville, Ky.

Fallen Asleep.

NEAL.

On Sunday morning, August 6, just
as the sun rose in all of its splendor,
the beautiful life of Mrs. Martha
Neal, wife of J. H. Neal, came to a
close, and the white-winged messen-
gers from the celestial city wafted her
spirit to God who gave it. Sister
Neal was a true woman in every re-
spect, one after God's own heart. As
a wife she was true and faithful to
the end; as a mother she was tender,
loving and kind; as a friend and
neighbor, no community was ever
blessed with a better. She was ready
always to do her whole duty toward
God and man. For years she had
been a consistent member of the
Methodist Church and by consecrated
life and daily walk, she wielded an
influence over both old and young that
will continue to constrain them to
seek after the things of God.

During her illness, while her body
was racked with pain, from the depths
of her soul, there continually poured
forth praises to her Savior and King,
and her will was completely lost in
the will of God. Like Jacob of old,
when departing, she called her com-
panion and the eleven children to her
bedside and blessed and gave to each
one a departing message. Truly doth
death love a shining mark and truly
hath it taken one from our midst.

Her remains were laid to rest in the
Mt. Zion cemetery amid a con-
course of sorrowing relatives and
friends. As the mound of clay was
being made and the mass of beauti-
ful flowers placed upon it by loving
hands, our thoughts were turned
heavenward, and with our mind's eye
we could see her redeemed spirit in the
presence of God, white-robed and
glory-crowned, waving her palm
of victory, and looking this way beck-
oning us to come. We commend her
loved ones to God our father who
doeth all things well.

Her Pastor.

FOUR SUCCESSFUL MEETINGS.

Rev. C. N. Sisson has conducted
four good meetings this summer in
which many souls have been saved.
He desires to assist anyone who needs
evangelistic help. Address him Pliny,
W. Va.

LOWVILLE, N. Y.

Rev. F. E. Miller, superintendent
of the Open Door, Lowville, N. Y., is
filling a barrel with clothing, shoes,
etc., for a rescue home in the south-
land and requests any readers of The
Herald who may have garments they
can contribute to mail them parcel
post as above address, and he will for-
ward same.

ENTERS THE FIELD.

I wish to say to the readers of The
Herald that after closing seven years
of pastoral service in the Church of the
Nazarene that I am now re-entering
the evangelistic work. Will consider
call for meetings from any place. We
expect to go in for real Holy Ghost
revivals. Our terms are simple and
reasonable. All we ask is a place to
preach and expenses with a free-will
offering. Our main business is to
have revivals. Will labor with any
church or holiness association stand-
ing for second blessing Bible holiness.

I prefer to make dates in southern
states this fall. We can furnish good
reliable references. Our address for
the present will be Jasper, Ala.

C. H. Lancaster.

NOONDAY, TEX., CAMP.

The above camp was blessed of the
Lord under the direction of Rev. An-

drew Johnson, D.D., and Brother W.
C. Mann, the pastor. It was the best
camp for fifteen years. Brother
Bledsoe led the singing, assisted by
Bro. Decamp with his guitar, and
Bro. Perry with his cornet. It was
good to be there.

Mrs. Maude Bowles.

ALBANY, KENTUCKY.

I have been reading the dear old
Herald and it is food to my soul. It
cheers and encourages the pilgrim on
the dusty highway of life. I am re-
joicing in the Savior's love, walking
in the light as he is in the light. I
have a son who was a soldier in the
late war and I earnestly request The
Herald family to pray that he may be
filled with the Spirit and healed of
tuberculosis. He is living a conscien-
tious life, and says he is saved.

L. F. Farmer.

AN UNJUST ACCUSATION.

David has been accused of extreme
cruelty and barbarity (1st Chron. xx)
in dealing with the inhabitants of the
city of Rabbah which city he had be-
sieved and captured. He is accused of
having used saws and harrows of iron
and axes upon the people. The accu-
sation is false and groundless. It is
in the third verse of this chapter
where the account of using saws and
harrows and axes is given and it ad-
mits of no such interpretation as that
it was on the people that David used
these instruments. It was on the
city, and not on the people at all. That
verse says that David first brought
all the people out of the city, and
then used the saws and harrows of
iron and axes; and the record imme-
diately says, "Even so dealt David
with all the cities of the children of
Ammon." That is after removing the
people he utterly destroyed the city
even harrowing it over. The pronoun
'them' making it read, 'and cut
them with saws and harrows of iron
and axes' as if referring to the people
has no business there. It is not in the
original as its italicized form indi-
cates. David was no barbarian, and
the account being careful to say that
"Even so dealt David with all the
cities of the children of Ammon"
makes it very clear that he used those
instruments in destroying not the
people, but the city.

William R. Chase.

FOURSQUARE FOR GOD AND THE BIBLE.

I love the old paths and am four-
square for holiness. It is a sad fact
that many of our pulpits are occupied
by men who preach with little power.
I am glad to see that Mr. Bryan is
standing for the Bible, and other writ-
ers of The Herald are speaking out
against the false teachings so preva-
lent on every hand.

Dr. E. T. Adams, writing for The
Herald, asks who is to blame for con-
ditions as they exist today? I should
think that ministers, in a large mea-
sure, are failing to cry out against
the evils of the time, and the world is
getting into the church and thus mak-
ing it powerless to win souls. There
is too much of the spirit that seeks
for high places, demanding large sal-
aries, while precious souls are slip-
ping into eternal night.

When will the leaders of the great
body of Christ cry out against the

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REG. U. S. PAT. OFF.

A LUBRICANT—NOT A LAXATIVE

sins of the day. Jeremiah said, "Woe
be unto the pastors that destroy and
scatter the sheep of my pasture." He
poured out the grief of his heart when
he said, "Oh, that my head were wa-
ters, and mine eyes a fountain of
tears, that I might weep day and
night for the slain of the daughters of
my people." May God speed the day
when holiness shall be written on ev-
ery church door, when the saints of
God will pray down a great revival of
religion, and everyone who professes
to love God and the Bible stand four-
square for the faith of our fathers.
Oh, for a mighty wrestling in prayer
until pentecostal power is poured out
upon us.

J. H. Hoffpauir.

HEARTS AND HOME.

Home is where the heart is,
Ah! how true these words,
'Tis the message whispered
E'en by little birds.

Nature whispers daily,
Such sweet words as these
Home is where the heart is,
That's the place to please.

Paradise, you'll view.
Then in home and loved ones,
Say your sweet words, too,
Plant your flowers there, love,

And your fond delight.
So will be your pleasure
Hasten home at night,
Then as little birds will

From the hearts so true.
Loving, tender welcome
Fond embraces, too,
Happy smiles will greet you,

Paradise, complete.
Liken home to blessed
Making music sweet,
Voices of dear children,

Hearts are loath to roam.
And from out its shelter,
Make a happy home,
Joyous hearts together,

Making all things right.
And the loving kindness
That makes home so bright,
'Tis the heart and love, dear,
Martha Shepard Lippincott.

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storm wherever used. Send 25 cents
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REVIEW DAY—SEPT. 24, 1922. To Our Teachers Who Read The Herald:—

I would like to have a friendly chat with you today concerning the young life with which you have to deal in your classes. Being a great lover of children, and for many years a Sunday school teacher, I am profoundly interested in the welfare of our young people; and I flatter myself that I have learned a few little things about teaching a class, that may be worth knowing.

It is a good thing to know one's environment, if one is to do work that is worth while. In these perilous days the fight for the faith once delivered to the saints is on in earnest. On every hand one hears the plea from those who count themselves to be advanced thinkers, that the Church cannot possibly hold her young people by teaching the inerrancy of the Bible. Suppose I admit that, just for the sake of the argument. Then I am at liberty to turn the matter around and ask a question: Can we hold our young people to the Church by teaching them that the Bible is full of errors? These infidels that now throng the Church would tear the Book to shreds, and then tell the Church that there is no other way to save the young people to the faith that saves. Of one thing I am certain: The critics are not saving the young souls that fall into their hands.

Men (swindling hypocrites all of them) who bow their knees at the twin shrine of German rationalism and English evolution, are slipping their soul-killing notions into our Sunday school literature, and thereby poisoning our young life at its very fountain. One almost hesitates to tell the full truth about this thing. They begin carefully and adroitly, knowing full well that their soul-destroying infidelity would be spurned outright, were it brought to the front in its fullness. Even our little ones are being entertained with stories about what these false teachers are pleased to call the monkey days of our race, when our ancestors wrapped their tails about the limbs of trees and chattered without definite speech. These men boast of being New Theologians. They deny the supernatural. Away goes the Genesis account of the creation. Everything evolved. One of them told me sometime ago that they were obliged to accept the theory of evolution because science could find no other hypothesis by which to account for things as they now appear. But must we believe an unproved absurdity simply because we have not sufficient sense to invent any other guess as to the origin of things? That makes fools of us all; and perhaps that is about all that evolution has ever evolved.

A little logic might help us. If man evolved, there was no Eden, and no fall. If there were no fall, there was neither atonement, nor need of an atonement. If there never was anything supernatural, Christ was not born of a virgin, nor was he Deity. He did not rise from the dead. No wonder these fellows of the baser sort

make fun of the vicarious sufferings of the God-man, and deny the virtue of his atoning blood. They rob men of everything sacred, and give them nothing in return. I presume that this is a free land, and that one has a right to express his private opinions in public, if he so wishes; wherefore I am going to express mine: As I must answer at the bar of God, I do not believe there is a meaner or more dangerous set of men among us than these destructive critics of our Bible. Some low ruffians who wear costly clothes and bear refined manners make their living by swindling; others of the same ilk, but rougher in exterior perhaps, rob and kill human bodies; but those who rob men of faith in the Bible and trust in God, murder souls. But some one rises up, and says: "But, Brother, please do not be so harsh. These brethren (?) are sweet-spirited, cultured, Christ-like gentlemen." Never a bit of it. "Do men gather grapes of thorns, or figs of thistles?" "By their fruits ye shall know them." The devil sometimes appears as an angel of light. "Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap."

That much as a word of warning to you wise. What shall we do about the matter before our classes? Master the Word of God, and out of hearts ablaze with divine love turn the truth of the Book on all this soul-damning stuff. Remember, we must save our pupils—if possible—or lose our own souls. Ours is an awful responsibility; but we dare not shirk it. No one can get rid of responsibility by running off from his duty. Remember again, one's responsibility is always measured by his ability plus his opportunity; but he must wait for neither ability nor opportunity: he must cultivate the one, and seek the other.

I am far enough from the place where I was born to see some things that stir my soul to its depths. As I look backward, I find that the foundations of my character were laid by the time I was ten years of age, and that during the succeeding years I have been building thereon. That is a fearful thought. Others may be later getting down their foundations, and many doubtless are; but there comes to us this thought: If we save our pupils at all, it must be done in early life. You have my sympathies and my prayers in your God-appointed task. See that you are personally in the closest possible touch with God, and do your best; for anything less will bring failure.

NOONDAY PRAYER

Every week day since the 24th of May there has been a prayer meeting from 12 to 1 o'clock. The largest attendance 65. People of various denominations come and lead the meeting. It is to be a permanent thing. God has answered many prayers. 439 requests for prayer have come in. These are recorded in a book. When the answers come, we go back and record them on same page.

Our Home will be dedicated Oct 8th at 3 P. M. This is also the 18th an-

niversary of the home. In this time 439 homeless babes have been cared for. All the means for this work has been provided for in answer to prayer. We do not solicit gifts or expose our needs to any one but the Lord.

Yours in Christ,
G. C. Cromer.

INVITATION.

A cordial invitation is extended to all former Pastors of the Campbellsville Methodist Church, to attend the dedication of the First Methodist Church, Campbellsville, Ky., Sept. 7th, 1922. J. L. Piercy.

A GRACIOUS REVIVAL.

In Birch community of Liverpool, La., a meeting was held under a brush-arbor, beginning July 30, continuing till Aug. 8, this being one of Rev. R. C. Williams' appointments. Brother Williams is a local preacher of the M. E. Church. He came to this community four years ago, and has proved a great blessing to the people here. On request of the people he secured Rev. W. C. Roberts pastor of Johnson-chapel, M. E. Church, and Rev. J. M. Brown, evangelist of the Wesleyan Methodist, of Tuscaloosa, Ala. Brother Roberts and brother Brown preached with power andunction. Brother Roberts being called away, left brother Brown with the battle to fight. He commenced at once to preach full salvation from all sin. Backsliders were reclaimed and believers had their eyes opened to see their privileges and commenced seeking salvation from all sin. The altar service was great; there were from twenty-five to fifty at the altar each service and a number prayed through for either pardon or purity. Rev. A. D. Brulet, pastor of Greensbury, La., charge of the M. E. Church, South, took part in the meeting. The Wesleyan Methodist having no conference in this district, Brother Brown opened the doors for the other church and there were seven accessions to the M. E. Church, South, and four to the M. E. Church. I. C. Allen.

BE OF GOOD CHEER.

C. C. Davis.

It was evening in Galilee. The setting sun had thrown his latest ray across the sea and his golden beams pursued by the shadows of the valley had crept far up the eastern sky. There on the distant peak in evening beauty they lingered for a moment as if to bid farewell for the last time to the valley below. That great wandering multitude had seen strange and wonderful things that afternoon. Besides seeing the Master heal the suffering and the sick, he knowing their hunger they were bidden to sit down and sitting down on the mountain side he taking the five loaves and two fishes blessed and braked and fed the great multitude; then at the bidding of the Master the multitude dispersed, the last wanderer from the village had retraced his steps and was relating the scenes of the day—The Master had bidden the disciples go back to Capernaum while he went on the mountain side to pray. They are toiling and rowing laboriously at their oars; the evening shadows are lengthening, the night is growing dark. The evening breezes that had been mak-

Gospel Tents

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ing ripples on the surface of the sea having united their forces and now a stiff gale from the north is piling the waves higher and higher on the pebbled beach as the watches of the night pass on. Jesus alone in the mountain is still praying; the wind on the sea is raging, the waves are rolling high. But suddenly about the fourth watch of the night there is a great commotion in that little craft; the oars are dropped, each weary eye peers into the darkness; each heavy heart is beating fast with fear; each troubled mind wonders; A Spirit? But no! it is Jesus on the billows of the sea walking. Listen as he quells their fears with the loving words. "Be of good cheer: it is I; be not afraid." It's all over now. The master is aboard, the winds and waves hushed to sleep.

In this brief outline of the Galilean scene suggested by our text, we have two quite distinct pictures which cannot but impress us with their suggestive and significant truths, one picture is Jesus absent, and the other Jesus present.

Oh the soul in this old sin cursed world that has no Christ, no strong arm to lean on in time of trouble, when the waves are rolling high, when sickness or death come into the home, when the heart is heaving and breaking and bleeding, when earthly friends can't help, when the howling of a cow or the bark of a dog is like a dagger thrust; oh so helpless and so dark are the lonely hours, but Christ is absent, no one to hush the awful billows to sleep.

But reader, let's look at the other picture—Jesus present. You ask will the storm clouds come? Will the waves roll high? Will the dark hours come in the life of one that has Jesus aboard? Yes oh yes; the dark hours come but in his great love he permits them to come, but while the billows are rolling high, then it is you can hear his voice in sweetest tones whispering, "It is I; be not afraid." Oh reader, have you taken Jesus aboard? Is he at the pilot wheel? Is he the hope of your life? Are you fully trusting him? If not, open your heart and let him come in.

"The soul that on Jesus has leaned for repose,

I will not, I will not desert to his foes;

That soul though all hell may endeavor to shake,

I'll never, no never, no never, forsake."

BOOK ON HEALING.

As most of our readers know, God has wonderfully blessed Bro. Jack Linn in preaching healing, and praying for the sick. Bro. Linn is a firm believer that Jesus heals today, and he has taken time to write a most helpful book on the subject of Divine Healing.

The new book is entitled, "Does God Heal the Body Today," and sells for 75c. It can be obtained from this office. Send for a copy and learn about this important subject. Pentecostal Publishing Company, Louisville, Ky.

A GLIMPSE INTO OUR MAIL BOX.

Rev. H. C. Morrison,
Louisville, Ky.

Dear Dr. Morrison.

I have desired for some weeks to let you know how deeply I appreciated the kindness of my cousin in giving me the opportunity of meeting you and shaking your hand before you left our state. Your ministry was a great blessing to me. It enriched my life, enlarged my vision, warmed my heart.

Some years ago, before I began my ministry, in fact before I was converted, I read your book, "The Two Lawyers." It made a profound impression upon me. Since that time I have followed your pen "whithersoever" it has gone—and it has gone both deep and afar. The Herald is inspiring, gripping, clean-cut. If the Lord Jesus carries, multiplied thousands will rise up and call it blessed for its heroic fight for the faith that was once delivered. As a young man, a student in this University, a lover of the flag, of home, and above all of him Who is our Master, even Christ, I should like to tell you how thoroughly I appreciate your uncompromising crusade for true Christian idealism in government, for virtue and modesty in social relations, and for the faith of the fathers in religion—for "righteousness and true holiness."

Naturally my university work forces me to grip with the pseudo-science and destructive rationalism that are sweeping the entire field of higher education. I am in close quarters with them particularly in the departments of biology and philosophy. It is sickening to see a class of students swallowing deadly poison at the behest of "scholarship." They take what is given, horn, hump, and hoof, simply because the professor says so. The exceptions are rare. The dogmatism of theology—so loudly decried—is hardly a circumstance compared with the dogmatism of much modern scholarship.

I believe I speak advisedly when I say that this University is shot through with the worst and most subtle forms of destructive criticism. The instructor in Ethics is openly hostile to the "Virgin Birth"; the department of psychology, according to a statement made to me by the assistant professor of philosophy, has officially repudiated the notion of a real soul; the department of religious education takes no stock in the idea of "individualistic redemption"; the professor of Oriental religions and philosophies makes open sport of any attempt to contrive the first few chapters of Genesis as a statement of historic procedure. The last mentioned gentleman has, as I understand it, more degrees than any other member of the faculty. In many respects he is the most brilliant mind I have ever come to know. He said one day that the "Thus saith the Lord" of the Old Testament prophets meant no more than when J. Stitt Wilson (a man who was at that time lecturing at the Assembly hour) declared that he was telling the truth. Wilson himself is an irreverent rationalist. He publicly slurred the veracity of the Scriptures. The other day a whole chapel hour was consumed working up "spirit" for two vaudeville. After one speech had been made in which the students were urged to support

the play by their attendance, our President arose and very flippantly said, "Being a loyal Methodist I say Amen! Hallelujah!" And of course the Assembly laughed. Really, Dr. Morrison, the spirit of that chapel hour was distressing, unspeakably distressing, to one who loves Christ and the highest and holiest in culture.

I believe you understand the motive with which I write these things. The situation is the more alarming because no one seems to be disturbed over the course that things are taking in this institution founded and supported by a church.

Now I owe you an apology for taking so much of your valuable time. Perhaps I am presumptuous in writing you. I did, however, want you to know that I love you, pray for you, and hope for you many years of fruitful service.

Very respectfully yours,

(It is best that I should for the present withhold the name of this brilliant and devout young student).

H. C. M.

SPEAKS HIS SENTIMENTS.

Forgive us for a few lines this morning—when we think of the galaxy of spiritual and mental ability that correspond with The Herald—the very best, we believe, that any paper can show, we almost feel that our poor efforts might be regarded as an intrusion, but, again we feel led to speak, and that if we did not, we would fail in our duty.

The article in a recent issue of The Herald by Sister Amy N. Hinshaw, speaks our very mind but, in a far abler manner than we could do. Forgive us again for a sentiment against our own side, and that may seem extreme, if you choose to say so. We verily believe women who have had any opportunities, have, as a general thing proved themselves as superior to men in intellectual capacity, as in spiritual and physical loveliness and purity. We have seldom known of a man who did much in any line, if he remained a bachelor, whereas, in our younger days, just after the war, there were a dozen or more 'old maids' (not so old, either) in Richmond, whose minds and judgment were so superior to all contemporary masculinity, that the board of Aldermen stated city authorities of all kinds did not like to meet for consideration of importance, unless they had the presence and counsel of some of these ladies. One of the judges of the Supreme Court of Virginia said, in our presence, that he would as soon beat his head against the rock of Gibraltar as to attempt to debate any deep subject against either of two ladies (whose names he mentioned). We never heard of his fearing to meet any man in any argument.

We acknowledge we did not believe in woman's rights, to be sure. We fear, even now, that it will have the opposite effect from what is expected, in two lines. First. The low down women will all vote, and vote for whiskey and other evils, but, it will be hard to persuade the majority of those ladies with whom we are all closely connected, to vote and so we will lose the benefit of the wise and just judgment that was generally hoped we'd gain by the new law. And, even if they did come and give us

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their counsel would not the highest modesty, gentleness, refinement and purity that we all reverence so deeply, to a certain extent, lessened, and the God-given blessing that these qualities produce in our homes, and the rearing of our children be to a great extent lost to us, and what can we place it.

Miss Clara Barton (not particularly vigorous, physically) kept ten secretaries busy writing for help at the Galveston flood. Could Julius Caesar or W. E. Gladstone even, have done that?

Miss Maria E. Blain, of Richmond, (still living, thank God), has decidedly the strongest intellect we ever knew—if we may be allowed an opinion. If any conceited literati (masculine) or professor, preacher—no matter how able, wants to "tackle" her on any subject (excuse the expression) let him try it. E. W. Stites.

GRIEVES OVER THE APOSTASY OF HIS CHURCH.

My Dear Brother Morrison:

Though I have never met you in the flesh, my soul claims intimate fellowship with you in the precious gospel of our Lord. I am moved, strangely, to say that, of all the host of ministers of the gospel of the present day it would afford me most pleasure to grasp your hand and say God bless you my brother, and grant you long life, and unflinching devotion to the cause of "Holiness unto the Lord," which you so ably champion today. I am a retired minister of the Congregational Church, well on to 83 years of age.

I thank God that I was born at a time when, to be a Christian meant to be a seeker after holiness and heart purity. A large majority of our preachers and people profess to believe that the world is rapidly growing better, in fact has already so far advanced as to be fitted for heaven without repenting of sin, and a change of heart. Perhaps I ought to amend that statement somewhat. They profess to believe the old Methodist doctrine, but practically deny it by putting emphasis solely on "Hooking up

with the Church" as our pastor puts it, and the result of such attitude is seen on every hand.

Out of a population of 5000 within easy reach of our church, less than 1000 are affiliated with any religious organization. Of the 3000 children of Sunday School age approximately 900 attend the various sessions of the denominational schools. But they do not remain for the services of the Sanctuary!

To hear the written, and dramatically read sermons of our pastor an average congregation of less than 100 may be seen in the church at any single service, while each service is attended by a practically new congregation! "Taking" sermon announcements, and "Bulletins," fail to fill the pews, or to stir the people to personal effort for the salvation of souls. Sunday afternoons are given over to "Movies," baseball games, band concerts in the various parks of the city, interspersed with other amusements.

We shall need your prayers, and that of your readers, to assure us of success. I shake hands with you in my heart. Very sincerely yours, A. D. Shockley.

ANNOUNCEMENT.

The Conference held at Salem, Ill., by Bishop Darlington, was one of the best Conferences Illinois has had for years. J. P. Gardner was appointed Conference Evangelist, and has some open dates.

Write him at 723, 37th St., Cairo, Ill.

Rev. W. W. McCord has some open dates in October and November which he desires to give to any one needing evangelistic help. He is making his slate for 1923 and will be glad to communicate with parties desiring his assistance. Address him Sale City, Ga.

I have several fall and winter dates still open. Any one desiring my services as a full salvation Evangelist can write me at my home address.

Evangelist R. J. Kiefer.
171 West Lane Ave., Columbus, O.

EVANGELISTS' SLATES

C. M. DUNAWAY'S SLATE.
Canton, Ga., Oct. 2-16.
Hurlock, Md., Oct. 22-Nov. 12.
Groveland, Fla., Nov. 19-Dec. 10.
Address, 433 S. Candler St., Decatur, Ga.

JOHN THOMAS'S SLATE.
Morgantown, W. Va., Oct. 1-22.
Ferrell, Pa., Oct. 29-Nov. 19.
Perkasie, Pa., Nov. 24-Dec. 4.
Rochester, N. Y., Dec. 10-20.
Permanent address, Wilmore, Ky.

SLATE OF C. B. FUGITT.
Pt. Isabel, Ohio, Sept. 13-24.
Oak Grove, Ohio, Oct. 1-15.
Athens, Ohio, Oct. 18-29.
Holliburg, Ohio, Nov. 3-12.

BONA FLEMING'S SLATE.
Alvada, Ohio, Sept. 14-24.
Akron, Ohio, Oct. 1-15.
New Castle, Pa., Oct. 19-Nov. 5.

JOHN J. HUNT, JR.'S SLATE.
Detroit, Mich., Sept. 7-30.
Quakertown, Pa., Sept. 1-14.
Windsor, Can., Oct. 1-20.
Camden, N. J., Nov. 4-26.
Home address, Media, Pa.

W. B. YATES'S SLATE.
Dodge City District, Kan., Oct. 1-Dec. 18.
Scott City, Kan., Oct. 1-22.
Garden City, Kan., Oct. 23-Nov. 19.
St. John, Kan., Nov. 20-Dec. 17.

**SLATE OF JARRETTE AND DELL
AYCOCK.**
Osage, Okla., Sept. 19-Oct. 1.
Home address, Atwood, Okla.

T. M. ANDERSON'S SLATE.
Chamout, N. Y., Oct. 1-15.
Adams, N. Y., Oct. 18-Nov. 5.
Alexander Bay, N. Y., Nov. 7-28.
Northville, N. Y., Nov. 28-Dec. 10.

W. W. McCORD'S SLATE.
Ashburn, Ga., Sept. 17-Oct. 1.
Coffee, Ga., Oct. 1-15.
Salem City, Ga., (camp) July 15-29, 1923.
Winder, Ga., July 30-Aug. 12.
Greensboro, Ga., Aug. 13-26.
Home address, Salem City, Ga.

L. E. WILLIAMS'S SLATE.
Fall and winter open.
Home address, Wilmore, Ky.

J. B. McBRIDE'S SLATE.
Cliftondale, Mass., Sept. 8-24.
Portland, Maine, Sept. 27-Oct. 15.
Home address, 481 So. Lake Ave., Pasadena, Cal.

A. F. BALSMER'S SLATE.
Topeka, Kan., Sept. 13-17.

JAMES V. REID'S SLATE.
Durham, N. C., Oct. 15-29.
Home address, Oakland City, Ind.

CARL TUCKER'S SLATE.
Anderson, Ind., Sept. 17-Oct. 8.
Greenfield, Ind., Oct. 15-29.
Mitchell, Ind., Nov. 5-26.

ROBERT L. SELLE'S SLATE.
Dalhart, Texas, Aug. 24-Sept. 10.
Hutchinson, Kan., Aug. 20-Sept. 3.
Fargo, Okla., Sept. 10-24.
Home address, Winfield, Kan.

C. K. SPELL'S SLATE.
Full until October 1.
Permanent address, Bethany, Okla.

FREEMAN V. HARWOOD'S SLATE.
Bear Creek, Ky., Circuit, Sept. 1-17.

JOHN W. CLARK'S SLATE.
West Point, Ind., (camp) Sept. 1-25.
Home address, Frankfort, Ind.

SLATE OF ALBERT REED AND WIFE.
Open dates, August and September.
St. Louis Cent., Mo., Sept. 1-Oct. 1.
Home address, Wilmore, Ky.

H. E. COPELAND'S SLATE.
Weyerhaeuser, Wis., Sept. 17-Oct. 8.
Joliet, Ill., Oct. 15-29.
Home address, 5258 Page Blvd., St. Louis, Mo.

GORDON RAINEY'S SLATE.
Mortonsville, Ky., Sept. 19-Oct. 8.
Home address, Wilmore, Ky.

A. L. WHITCOMB'S SLATE.
Ava, Mo., (camp) Sept. 14-24.
Home address, University Park, Ia.

PROF. R. J. KENNEDY'S SLATE.
(Evangelist and Singer)
Harrisburg, (Houston) Tex., Sept. 15-30.
Heavenly, Okla., Oct. 1-20.
Address, 3024 S. Stonewall, Greenville, Texas.

JOHN FLEMING'S SLATE.
Open date, Sept. 3-24.
Kingswood, Ky., (camp) Sept. 1-10.
Home address, 315 Holt St., Ashland, Ky.

SLATE OF SANFORD AND GUYN.
Open date, Sept. 20-Oct.
Permanent address, Lexington, Ky.

WILLIAM O. NEASE'S SLATE.
Bath, Me., Sept. 22-Oct. 8.
St. Johns N. B., Can., Oct. 13-29.
Darby, Pa., Nov. 5-19.
Home address, Box 42, Olivet, Ill.

HARRY S. ALLEN'S SLATE.
Wewoka, Okla., Sept. 23-Oct. 8.
Macon, Ga., Oct. 15-29.
Home address, Macon, Ga., Route 1.

ALVIN YOUNG'S SLATE.
Alexander Bay, N. Y., Nov. 7-28.
Northville, N. Y., Nov. 28-Dec. 10.
Home address, Clarence, Mo.

SLATE OF E. J. KIEFER AND WIFE.
Open dates after Sept. 10.
Home address, 171 W. Lane Ave., Columbus, Ohio.

C. W. BUTLER'S SLATE.
Maysville, Ky., Sept. 17-Oct. 1.
Home address, 3219 Cedar St., Cleveland, Ohio.

C. W. RUTH'S SLATE.
Kitchener, Ont., Can., Sept. 10-24.

HOWARD W. SWEETEN'S SLATE.
Indian Head, Md., Sept. 8-25.
Washington, D. C., Sept. 30-Oct. 18.
Norfolk, Va., Oct. 21-Nov. 5.

SLATE OF E. E. SHELHAMER AND WIFE.
Seattle, Wash., Sept. 17-Oct. 1.
Everette, Wash., Oct. 6-15.
Modesto, Cal., Oct. 15-19.

ROY L. HOLLENBACK'S SLATE.
Jonesboro, La., Sept. 14-Oct. 1.
Home address, Clarence, Mo.

EARL B. MOLL'S SLATE.
Magnolia, N. C., Sept. 10-24.
Ft. Lauderdale, Fla., Oct. 1-15.
Permanent address, Conway, S. C.

W. L. SHELLE'S SLATE.
Puxico, Mo., Sept. 6-20.
Edgeland, S. C., Sept. 24-Oct. 8.

L. L. PICKETT'S SLATE.
Milton, Pa., Sept. 20-Oct. 3.
Home address, Wilmore, Ky.

A. S. CLARK'S SLATE.
Fargo, Okla., Sept. 10-24.
Fargo, Okla., Sept. 10-22.
Spivey, Kan., Sept. 24-Oct. 8.
Pretty Prairie, Kan., Oct. 15-Nov. 5.
Open for calls for camps during the summer. Home address, Winfield, Kan.

JOHN PAUL'S SLATE.
Toronto, Canada, Sept. 10-29.

F. E. PUTNEY'S SLATE.
New Mexico District, August and September.
Home address, 207 S. Millwood, Wichita, Kansas.

CHAS. H. McEWEN'S SLATE.
(Song Evangelist)
Tangier, Okla., Sept. 3-24.
Open dates from Sept. 24 to Nov. 1.
Address Fayetteville, Ark., Box 390.

OTTO HORSLEY'S SLATE.
Bunker Hill, Ill., Sept. 3-24.
Address, Marion, Ill.

JOHN E. HEWSON'S SLATE.
Greensburg, Ind., Sept. 13-18.
Wichita, Kan., Sept. 24-Oct. 8.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

EDWARD R. KELLEY'S SLATE.
Open date, September 15.
Open date, Sept. 24-Oct. 8.
Address Laclede, Mo.

SLATE OF GEO. AND EFFIE MOORE.
California, Pa., Sept. 15-Oct. 1.
Shelbyville, Ind., Oct. 8-22.
Duncan, Okla., Nov. 2-19.

S. B. RENSCHAW'S SLATE.
Chickasha, Okla., Sept. 2-24.
Marshfield, Okla., Oct. 1-29.
Home address, 4345 Trumbull Ave., Detroit, Mich.

E. O. HOBBS SLATE.
Poole, Ky., Sept. 3-20.
Home address, 2503 Cornelia Court, Louisville, Ky.

SLATE OF OWEN AND INGLER.
Evangelists.
Fairfield, Idaho, Sept. 17-Oct. 1.
Home address, Box 257, Nampa, Idaho.

CHAS. L. SLATER'S SLATE.
Kingswood, Ky., Sept. 6-30.
Marion, Ind., Oct. 1-15.
Milton, Pa., Oct. 22-Nov. 5.
Cambridge, Md., Nov. 12-26.
Cincinnati, Ohio, Nov. 28-30.
Home address, Kingswood, Ky.

SAM A. McCOOK'S SLATE.
River Junction, Fla., Sept. 18-Oct. 1.
Home address, Trilby, Fla.

SLATE OF GEORGE TUCKER AND R. E. TURBEVILLE.
(Soloist and Song Leader)
Little Mack, Ark., Sept. 20-Oct. 7.
Macon, Ga., Oct. 10-25.
Franklin, Ky., Oct. 31-Nov. 15.
Home address, Guntersville, Ala.

G. F. JACOB'S SLATE.
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Edyville, Iowa, Sept. 24-Oct. 15.
Junction City, Kan., Oct. 22-Nov. 19.

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Home address, Wilmore, Ky.

PRESTON KENNEDY'S SLATE.
Wilmington, Del., Sept. 8-Oct. 1.
Dover, Del., Oct. 6-31.
Milville, N. J., Nov. 5-19.
The Lake M. E. Church, Nov. 23-Dec. 10.

JAMES T. MAFFIN'S SLATE.
Wayne, W. Va., Sept. 12-24.

F. W. COX'S SLATE.
Conotton, Ohio, Sept. 14-24.
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M. E. BAKER'S SLATE.
Greensburg, Ind., Sept. 13-18.
Brazil, Ind., Sept. 27-Oct. 2.
Home address, 914 W. 28th St., Indianapolis, Ind.

H. A. LEIGHTLEY'S SLATE.
Science Hill, Ky., Sept. 12-19.
Open dates, October and November.
Home address, Ashland, Ky.

W. R. HALLMAN'S SLATE.
(Song Leader)
Taylor Springs, N. M., Sept. 24-Oct. 15.
Berne, Ind., Nov. 19-Dec. 10.
Open date between Oct. 15 and Nov. 19.

RAYMOND BROWNING'S SLATE.
Burlington, N. C., Sept. 17-Oct. 15.

C. L. WIREMAN'S SLATE.
Open date, Sept. 6-Oct. 1.
Home address, Lexington, Ky.

SLATE OF L. J. MILLER AND D. WARD MILAM.
Pittsford, Ga., Sept. 17-Oct. 1.
Americus, Ga., Oct. 3-22.
Moundsville, W. Va., Oct. 29-Nov. 26.
Elkins, W. Va., Nov. 28-Dec. 17.
Dallas, Texas, Dec. 20-21.
Nashville, Tenn., Dec. 23-30.
Farkersburg, W. Va., Dec. 31-Jan. 21.
San Antonio, Tex., Jan. 26-Feb. 18.
Racine, Wis., Feb. 25-March 25.
Meridian, Miss., April 1-22.

SLATE OF TORMOHLIN PARTY.
Scioto, Ohio, Sept. 12-24.

SLATE OF URAL AND ALMA HOLLENBACK.
Open date, Sept. 14-Oct. 1.
Upland, Ind., Oct. 5-22.
Home address, Greenfield, Ind.

SLATE OF A. R. AND LELA MONTGOMERY JEFFERS.
Brookport, Ill., Sept. 10-24.
Alton, Ill., (Conf.) Sept. 27-Oct. 1.
Home address, 800 Grove St., Evansville, Ind.

REV. H. D. WARNER'S SLATE.
Madisonville, Ky., Sept. 15-23.

SLATE OF P. F. ELLIOTT.
Muskegon, Mich., Sept. 8-24.
Detroit, Mich., Oct. 1-15.
Three Oaks, Mich., Oct. 20-29.
Stroudsburg, Pa., Nov. 19-Dec. 3.
Dayton, Ohio, Dec. 10-17.

SLATE OF THE MACKAY SISTERS.
Birmingham, Ala., Sept. 15-Oct. 1.
Cleveland, Kan., Oct. 22-Nov. 5.
Attica, Kan., Nov. 5-26.
New Cumberland, W. Va., Dec. 1-29.
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Home address, 1107 Lawrence Road, N. E., Canton, Ohio.

C. E. EDWARDS'S SLATE.
(Singer)
Wickliffe, Ky., Sept. 17-30.
Moundpaul, Ind., Oct. 1-22.
Home address, Barlow, Ky.

S. W. STONES SLATE.
Gravette, Ark., Sept. 12-24.
El Dorado Springs, Mo., Sept. 26-Oct. 8.
418 So. Fern Ave., Ontario, Cal.

W. W. LOVELESS'S SLATE.
Millsfield, Ohio, Sept. 14-Oct. 1.
Home address, London, Ohio.

PROF. C. C. CONLEY'S SLATE.
(Song Leader)
Home address, 729 College Ave., Columbus, Ohio.

ANNA E. McGHIE'S SLATE.
Spencer, Ohio, Sept. 9-18.

B. T. FLANERY'S SLATE.
Mitchell, Ind., Oct. 8-29.
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EARNESTLY CONTEND FOR THE FAITH.

Rev. Earnest R. Baker.

A saint is a sanctified person filled with the Holy Ghost. For a text that shows the relation of a saint to God, take 1 Peter 3:15: "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Hebrews 2:11. "He that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

To sanctify the Lord means to let him sanctify you that you might praise and adore him as a holy being; that Christ may dwell in your hearts by faith and be in you the hope of glory. He has called you to glory and virtue. Being thus closely related to him, having the love of God in our hearts, we are bold in the day of judgment; the fear of man is gone and we are not ashamed of our hope and God is not ashamed of us.

But men would swallow us up. Rom. 3:13. Their "Throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips."

The higher critics and professors who claim to have discovered new knowledge and plead for liberty to disseminate their false doctrines, only destroy the faith of God's children and send them down to death. While they promise liberty they themselves are the servants of corruption.

In Jude 3:4, we read: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

It is also necessary today to earnestly contend for the faith once delivered unto the saints. We cannot improve on the Bible. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Jesus said, "Without me ye can do nothing." Paul said, "I can do all things through Christ which strengtheneth me."

Read another passage from the Sermon on the Mount, Matt. 7:15-21, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith, unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Matt. 15:13: "Every plant, which

my Father hath not planted, shall be rooted up." Again, "Laying aside the commandments of God, ye hold the traditions of men." Today many are departing from the faith "giving heed to seducing spirits and doctrines of devils; having a form of godliness but denying the power thereof. From such turn away."

When they deny the supernatural and scorn the inspiration of the Scriptures; when they deny the incarnation of the Son of God who was conceived of the Holy Ghost, born of the Virgin Mary; when they deny miracles and the resurrection and say the Garden of Eden was a myth, I say their labors are vain and void of any good fruit.

On the other side those who hold to the Fundamentals, who are true to God, believing in the deity and incarnation of Christ and the supernatural power and personality of the Holy Ghost in his office to convert sinners and sanctify believers, will bring forth good fruit.

"In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." "And of his fullness have all we received, and grace for grace." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

"As many as received him by faith, received power to become the sons of God, according to the will of God they are born again by regenerating grace." "Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost."

Moreover, those who are renewed in the image of God by the baptism of the Holy Ghost and fire, to them the Garden of Eden is not a myth for they have a real Garden of Eden in their soul. Having overcome, they eat of the hidden manna. They sit together in heavenly places in Christ Jesus, and their days are as the days of heaven on earth; grace upon grace and a heaven to go to heaven in. The joy of the Lord is their strength; they turn many to the Lord their God where they receive the remission of sins and inheritance among all them that are sanctified. They are filled with perfect love. "Love works no ill to his neighbor." "For love is the fulfilling of the Law." Those who really love God keep his commandments. Rev. 22:14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

But those dogs, and sorcerers and whoremongers and idolaters and whosoever loveth and maketh a lie, setteth forth doctrines of devils, speaking lies in hypocrisies with a defiled conscience, they are outside to be disappointed and mourn and weep in their shame. "Be not deceived: God is not mocked."

In conclusion to all dreamers and New Thought theologians who deny the faith of our Lord Jesus Christ, and speak evil of dignities, I can only say out of love for their souls—"The Lord rebuke thee."

In answering advertisements mention your paper. It commends you.

TWO BESIDES THE BIBLE.

There are two things that I love besides the Bible, old Asbury College and The Pentecostal Herald. I spent four years in Asbury College, which were days of blessing to my life. It is the best school on earth for young men and women. Asbury boys and girls, like shining stars, are all over the world, doing the work of missionaries, preachers and Christian workers.

Next to Asbury College is The Pentecostal Herald which I have been reading for 27 years. It is making a strong fight against the destructive critics who are destroying the faith of the people. Through its pages, godly men like Drs. Morrison, Johnson, Smith, Robinson, Steele, Sloan, Bryan, R'dout and others are sounding the note of warning and urging the people to stand by the Bible.

Let the readers of The Herald stand by our great leaders who are fighting the false teachings of the critics and we shall be conquerors through our Lord Jesus Christ. I keep my Bible and Herald on my counter and talk to the customers as they come in. It is a new thing to see a Bible and religious paper on the counter of a store, but I want to talk of my Lord and help to overcome the devil and his emissaries.

Yours for the faith,

B. L. Sarmast.

HOLINESS A REALITY.

Our God loves to hear and answer prayer. The grand old experience of heart purity is finding a place in many hearts of his children. Holiness is more than doctrine—it is a reality. It is the standard of the Bible: "Without holiness no man shall see the Lord." It is the will of God: "This is the will of God, even your sanctification." Thess. 4:3. It is the call of God, for "God hath not called us unto uncleanness, but unto holiness. Thess. 4:7. Then it is God's appointment, for "God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ." Jesus died to sanctify the Church: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered with the gate." It is the power of God: "Ye shall receive power, after that the Holy Ghost is come upon you." It is the blessing of God: "Blessed are the pure in heart, for they shall see God."

It is religion made easy; the only thing that will prepare us for his coming, as he admonished his Church to be without "spot or wrinkle, or any such thing." It will be the Bride of Christ that will meet him when the trumpet shall sound and the Lord appears in mid air. Let's be sure the Holy Ghost abides and the victory is ours.

P. F. Elliott.

REQUESTS FOR PRAYER.

A mother desires prayer for her family that they may be saved.

A reader of The Herald wishes prayer that he may be healed soul and body.

Pray for the healing of a sister who has been afflicted for forty years; also for the salvation of her son.

A wife requests prayer for her husband that he may be healed of tuberculosis, and for her daughter's salvation.

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THESE are the sons of 'Is'ra-el;
Rey'ben, Sim'e-on, Lé'vi, and
Jū'dah, Is'sa-char, and Zēb'u-lūn,

EXTRA SPECIAL

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Specimen of Type

**'But the voice answered me
again from heaven, What God hath
cleansed, that call not thou com-
mon.**

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The Home Bible for daily devotional reading. Self-pronouncing, King James Version. A superb Record, and 17 maps, printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word.

It takes the place of a family Bible Bound in a splendid quality, flexible Morocco, stamped in gold. Regular agents' price, \$6.50. Our price, postpaid **\$4.00**
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**6 That which is born of the flesh
is flesh; and that which is born of
the Spirit is spirit.**

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THE LAST DAY SIGNS.

By The Editor.

PAUL, in his second letter to Timothy, tells us that in the last days 'Perilous times shall come.' It is supposed by many Bible students that the 'last days' here refer to the last days of the present dispensation. However that may be, there is one thing certain, we are living in perilous times. Selfishness, like an arbitrary and tyrannical king, seems to be reigning supreme. Our whole country is disturbed in a fearful war between capital and labor which sometimes seems to menace the very foundations of our republic.

It is sad indeed that at this period of history in the progress of this great nation, built upon the principles of democratic faith and the square deal, men cannot get together, talk with reason, adjust their difficulties, reconcile their differences and labor in peace and harmony for the common good of all the people of the land. The coal strike means scarcity of fuel, exorbitant prices, and much human suffering. No thoughtful person will believe for a moment that the entire blame for this wasteful and expensive strike lies entirely with the sons of toil who die under the mountains and down in the depths for our fuel. The mine owners, after long experience, understand very fully that while a strike cuts off the larger quantity of fuel, it enables them to increase the price of fuel. We are told, and it is probably true, that the men now digging coal are not getting any of the advantages of the enormous increase in price.

The railroad strike imperils the peace, the prosperity, the comfort, and happiness of the whole people; a comparatively few capitalists and laborers get into a dispute with each other and in their disagreement bring hardship, inconvenience, stagnation of business, and untold millions of dollars of loss in business everywhere. The government seems helpless; the politicians are the most miserable cowards in the world. In their hunger for office they entirely forget the interests of the people who have elected them, and are playing to avarice on the one hand, and animosity on the other; they let the best interests of the nation and the mass of our population go to ruin; meanwhile, the hesitancy, indecision and weakness of the government startle the people with a feeling that our civil, economic, and social system is in danger of falling into ruin. When the government fought the meat trust the price of beef went up; when the government measured arms with Standard oil the price of Standard oil stock increased. The people were amazed and the owners of the great trust laughed in the face of Uncle Sam. It seems that the government can no more handle the labor question than it can the capital problem. All of this spells 'perilous times.'

To add to the confusion and unrest of the people, the apostles of the new theology are busy trying to tear away the foundations of our Christian faith. However indifferent some preachers and laymen may be with reference to this matter, and however careful they may be to protect the feelings of the destructive critics, there is a great groundswell of uneasiness, uncertainty and discontent in Protestantism throughout this nation. In other times of trouble and turmoil the American people have rallied about the altars of the Lord; they have gone to their Bibles for comfort; they have betaken themselves to a throne of grace for help from God; they have gathered around the banner of the cross and gone forward to victory. But now we have a new and difficult situation. Say what you will, the faith of thousands of people has been shaken, and figuratively speaking, they are 'up in the air.' They do not know what to do in many instances; the pulpit, the Church press, and the Church schools are giving an uncertain sound.

At a time like this it is most blessed to have an unshaken and restful faith. We congratulate those people whose treasures are laid up in heaven, whose faith in the Bible is unshaken, whose trust in Jesus Christ brings them a happy and peaceful assurance of salvation; who know whom they have believed; who are unaffected by the boast of skeptical braggarts who, while they claim superior scholarship also profess a superior piety; who would tear away from us our faith in the Scriptures and our saving trust in Jesus. We rest calmly in a sweet assurance of absolute, blessed and eternal victory. We know that God is on his throne, and will overturn the power of Satan and sin and bring in his kingdom of glory to our Christ, peace on earth, and good will to men. In these perilous times it is the part of loyal and devout souls to become salt and life indeed; to contribute all within their power to revive faith in the Holy Scriptures, reverential fear of God, saving faith in Jesus Christ, and to warn men that they must appear at the judgment bar of God. A great revival of religion is our only hope. This revival cannot come by preaching the unbelief and skepticism of your destructive critics; there must be an unhesitating, heroic, and convincing proclamation of the Word of the Lord.

Brooklyn Holiness Convention.

November 3-12.

The preachers will be, God willing, Brothers Morrison, Ruth and Gouthey. Bro. Hodge will also be on hand with his big gospel auto for street meetings and will call the saints to early morning prayer. For information, address Mrs. C. H. Cooke, 568 Atlantic Ave., Brooklyn, N. Y.

The Kentucky Conference

THE Kentucky Conference met at Harrodsburg, Ky., August 30. Bishop Darlington, born, raised, converted and educated in the bounds of this conference, was the presiding bishop. Bishop Darlington was educated at Kentucky Wesleyan College; he served in successful pastorates at Mt. Washington, Millersburg, and Scott Street Church, Covington, Ky. He was then transferred to the West Virginia Conference, and after successful labor there as pastor, presiding elder and college president, was elected bishop.

Bishop Darlington was much beloved by his brethren in the Kentucky Conference during his labors with us, and was most heartily welcomed back to preside over us and give us episcopal leadership. His brotherly spirit, his deep devotion, and his laborious efforts to do the best possible for preachers and people, won for him a renewal of confidence and love among the brethren. It is the general belief that if he remains with us four years we will be greatly blessed and helped forward in the work of soul saving and the upbuilding of the Church.

Bishop Candler, of Atlanta, Ga., visited our conference and delivered three great sermons to immense congregations three afternoons during the conference. His messages were full of wisdom and unction. The last sermon swept the people like a gale from glory. There was weeping, shouting, handshaking, and rejoicing throughout the entire audience. Bishop Candler is a great preacher. He has faith in the Bible and the God of the Bible and is able to give an answer to all comers. He has been a painstaking and thoughtful student of all the various phases of modern discussions of the divine authority of the Bible. He stands upon a firm foundation, and gives no uncertain sound. He has a great brain and a warm heart. He thinks deeply, reasons profoundly, and throws into his discourses a flavor of wholesome humor that makes him a most attractive and interesting preacher. Those who listened to Bishop Candler can but feel that he speaks from the heart; that his own soul feeds upon the bread which he breaks to those who hear him.

The conference was also favored with the presence and two great messages from Dr. Bulgin, the famous Presbyterian evangelist. Dr. Bulgin is a man of remarkable equipment for his work. He was for some time a successful lawyer and is well acquainted with the whole circle of modern doubt and is prepared to answer the popular unbelief from every angle. He is a mighty preacher.

(Continued on page 8)

KEEP THE FIRE BURNING.

Rev. G. W. Ridout, D. D., Corresponding Editor.

SOMETIMES an idea or truth takes hold of us in a way both refreshing and thrilling. When Joseph Parker, of London, was speaking some years ago before the British Wesleyan Conference he said many brilliant things, but the most striking to me was this utterance; "Better mangle your grammar than lose your fire."

Many lose their fire because they fail to keep in step and in communion with God.

Bishop Mouzon, at General Conference, gave a notable address on "Called to be saints." He said: "A very suggestive story is told of Dr. Maltbie D. Babcock. It is said that one day a company of business men came to him to request his attendance at a gathering to be held one Saturday evening. It was to be a coming together of men around the festive board with the usual feast of reason and flow of soul. But it was to be on Saturday night, and the great preacher excused himself. And this is what he said: 'When a surgeon is about to perform an operation, he prepares himself by making himself entirely aseptic. Nothing else will do. He must not carry with him any germ or anything that would in any way endanger the patient. Tomorrow I must preach. Tomorrow I must work with souls, and I must keep myself aseptic. You will understand me.' And those business men did understand. We must be separated from the world if we are to be saints. 'Ye must be clean that bear the vessels of the Lord.'

"To be a saint is to be consecrated to God. All must be consecrated to God. You remember the ceremony for the consecration of Aaron and the priests. The blood of the slain victim was put upon the tip of the right ear and upon the right thumb and upon the great toe of the right foot; every power of head was to be consecrated to God, every power of hand to be consecrated to God, and every power of body to be consecrated to God. All of us are called to be saints. All that we are and all that we have must be consecrated to God. This is the way that Miss Havergal puts it in her beautiful hymn:

Take my life, and let it be
Consecrated, Lord, to thee.
Take my silver and my gold;
Not a mite would I withhold.
Take my intellect and use
Every power as thou shalt choose.
Take my love; my Lord, I pour
At thy feet its treasure store.
Take myself, and I will be
Ever, only, all for thee."

"To be a saint is to be separated from the world and consecrated to God. It is also to be filled with the Spirit.

"There was the great promise: 'Ye shall receive power after that the Holy Ghost is come upon you.' Call to mind the wonderful fulfillment of that promise. 'When the day of Pentecost had come, they were all with one accord in one place, and the Spirit of the Lord came down upon them, and they were all filled with the Holy Ghost.'

"It is told of a great English preacher, Dr. R. W. Dale, that he was once preparing an Easter sermon, and he wrote the words he had written many times before: 'Jesus is alive.' He had spoken those words numbers of times, but that morning they came to have a new meaning for him. They appeared to leap from the page and strike him in the face. He arose and exclaimed: 'Jesus is alive!' From that hour he had a new message. The following Sunday there was such power in his sermon as the people had never seen before. And ever after that every Sunday morning was an Easter morning.

"This is what we need today. We do not need to be disturbed about things that do not matter nor waste our time upon the things that Jesus wasn't interested in and that the apostle Paul cared nothing about. Least of all do we need to go back to the literalism of the Pharisees. 'The letter killeth; the spirit giveth life.' Let us stand fast in the liberty wherewith Christ has made us free. When one comes to know the living Christ, there enters into his heart a certainty that lifts him above nervous concern touching nonessentials of doctrine or of practice.

"This, then, it is to be a saint—to be separated from the world, to be consecrated to God, to be filled with the Spirit. 'Called to be saints.'"

Many fail to keep the fire burning because they lose their faith. "Faith is the Christian's right eye," as Thomas Brooks, the Puritan, said, "through which he can see for Christ; faith is the Christian's right hand, by which he can do for Christ; faith is the Christian's tongue, by which he can speak for Christ; faith is the Christian's vital spirit, by which he can act for Christ."

Faith waits on God and is not impatient. George Mueller, that man of faith of Bristol, England, said in an address in his 92nd year:

"In the morning sow thy seed, and in the evening withhold not thine hand." That is, Use any and every opportunity which the Lord is pleased to give thee; seek to redeem the time, for thou hast but one life here on earth, and that a brief life—a very brief one as compared with eternity; therefore make good use of it. Oh, the blessing that results from attending to this. On every occasion, under all circumstances, after we have sought the Lord's blessing and are in a proper state of heart, let us drop a word for Christ here and there and everywhere, and after we have spoken it, bring it before God again, and again, and again in prayer.

"I was once standing here about sixty-two years ago, preaching the Word of Life, and after I had done I was cast down because my words seemed to me so cold, so dull, so lifeless. And not till three months after did I hear that through that very address abundant blessing had been brought to nineteen different persons.

"And precisely thus we shall find it in our labor and service in the end. Often and often it appears to us that the many opportunities made use of have been lost. Yet it will be seen that all was owned of God, all put down in his Book of remembrance; our labor, after all, was not in vain, and the reaping time has come.

"But let us carefully see to it that when the reaping time comes there will be something to reap because we have been laboring. If there be no labor, if there be a careless, thoughtless walk, without prayer and crying to God mightily, then let us not be surprised if when the harvest time comes there is no reaping as far as we are concerned. But as assuredly as there has been the crying mightily to God, as there has been the sowing, as there has been the laying out of ourselves for God, most assuredly we shall reap.

"For thou knowest not whether shall prosper, either this or that. We are ignorant of what God is about to do, because he does not tell us if at this particular time he will own our labor and service or not. Therefore, our business is at all times to seek to lay out ourselves for God, for as I have stated before, we have but one life, and this one life is a brief life."

"Or whether they both shall be alike good." God may bless, not merely at one

time, but both times. In the morning the work may be commenced, in the evening the Holy Ghost may deepen it, and God may bring double blessing out of our poor, feeble service."

If we would keep the fire burning we must stick fast to the Old Bible.

A wealthy old gentleman residing in London, on one of his birthdays invited his servants into the house to receive presents. "What will you have," said he, addressing the groom, "this Bible or a five-pound note?" "I would take the Bible, sir; but I cannot read; so I think the money will do me more good," replied the hostler. "And you?" he asked the gardener. "My poor wife is so ill, that I sadly need the money," responded the gardener with a bow. "Mary, you can read," said the old man, turning to his cook: "will you have the Bible?" "I can read, sir, but I never get time to look into a book; and the money will buy a fine dress." Next was the chambermaid; but she had one Bible and did not want another. Last came the errand boy. "My lad," said his kind benefactor, "will you take these five pounds and replace your shabby clothes by a new suit?" "Thank you, sir; but my dear mother used to read to me that the law of the Lord was better than thousands of gold and silver. I will have the good Book, if you please." "God bless you, my boy! and may your wise choice prove riches and honor and long life unto you!" As the lad received the Bible and unclasped its covers, a bright gold piece rolled to the floor. Quickly turning its pages, he found them interleaved with bank notes; while the four servants, discovering the mistake of their worldly covetousness, hastily departed in chagrin.—Selected.

If we would keep the fire burning we must live within the will of God. The prayer of the soul is

"O Lord, my God, do thou Thy holy will!

I will lie still;

I will not stir, lest I forsake Thine arm,

And break the charm

Which lulls me, clinging to my Father's breast,

In Perfect Rest."

The true believer not only lives within God's will but is ever panting after God and a fuller, richer, deeper experience of divine things. The following great hymn was written by Bernard of Clairvaux, 1091-1153, the enthusiastic preacher of the Second Crusade. It expresses the Christian's desire for God. It is a reminiscence of that beautiful Psalm beginning: "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

As the panting hart desireth

Purling waters, pastures green,

So the faithful soul aspireth

To Jehovah's living stream.

As the water's running river

Brings refreshment where it goes,

Likewise God, the all-good Giver,

Saves from sin the thirsty souls.

Ah! what fortune dost thou furnish,

Lord, to those who are upright!

But the man himself does punish

Who eschews eternal light.

He who seeketh thee shall find

Joyous life and lasting peace;

He who severs thee from mind

Sorrow reaps without surcease.

Peace thou givest, and a crown

Goes to those who fight for thee;

All things joyous without bound

To the just who dwell with thee.

The Undertow.

Rev. C. F. Wimberly, D.D.



HE ocean is a thing of wonder and mystery; nothing we know of in all the universe which brings out in such sharp contrast the omnipotence and majesty of God and the impotency and littleness of man, as the wide, wild, ever-roaring sea. It is never still, never stagnant, and always beautiful in its restlessness. Sometimes it is like the wrath of demons unleashed, and then it reminds one of a calm lake, surface-touched by passing breezes. One with a sensitive soul and an appreciation of the sublime never tires of the sea. In the midst of its gigantic monotony it has infinite variety.

There are many interesting features connected with the sea such as the 36% of chloride of sodium, charging the ozone with health-giving powers, and at the same time being free from all miasma and fever-laden mosquitoes, not to mention the abundant variety of wholesome sea foods.

We wish to mention the most delightful thing connected with the sea—its beautiful, sloping, sandy beaches, with the tides coming and going every six hours, making thereby the very acme of invigorating bathing. This brings us to the above caption, for the seashore, as a health and pleasure resort, is par excellence. Yet, we hear almost daily of bathers—some of them excellent swimmers—losing their lives. Drowning in fresh water is frequent, but from a very different cause. The expert swimmer has no advantage when caught in what is known as the *undertow*. When the sea is heaving and tumbling shoreward, impelled by a strong astronomical gravitation of our near-by satellite—the moon, the surface is borne with greater speed than the waters beneath. As each wave breaks on the beach, there is below a reaction, or recoil, drawing seaward, called the undertow. At a certain period of the ebb tide this is a dangerous menace to surf bathing.

The sea, because of its many peculiarities, is often used as a figure to represent humanity—"sea of humanity;" it is a figure used in the Bible as a type of nations and peoples. In the ebbs and flows of humanity its surging, restless activities can be found the dangerous undertow. It is acting with deadly effect in our great human sea and may be discerned by anyone with but a meager degree of spiritual insight.

First, there is the undertow of spiritual indifference. The fires of our zeal soon burn low; other interests claim our attention, and with no purpose whatever to betray sacred trust, we are carried away by an irresistible force which few are able to master. Every pastor and religious worker knows that indifference is a soul-paralyzing malady. It is that type of offense to which there are few avenues of approach or appeal. God had this in mind when he addressed the Laodicean church as being neither hot nor cold. The man or woman living in actual sin, is more available to the Gospel agencies than those who are caught in the undertow of religious indifference. God says he will "spew them out of his mouth."

Again, there is the undertow of commercialism. Men dealing with the cold, materialistic problems of big business, with its many doors for graft and visions of wealth, have a very difficult time to keep away from the subtle undertow. How can a man who is a vital part of what is often called "a soulless corporation," keep his own soul. Anyone who breathes malaria all the time will soon have a case of old-fashioned "chills." The Master was not unreasonable, and pronounced no anathema on riches, when he said

that, physically speaking, it was impossible for a *rich man* to enter the kingdom of heaven. Not because of worldly possessions being sinful—*per se*; but because of the sordid, chilling influence these environments had upon the soul. Christ's figure was not overdrawn, and yet through the grace of God, great wealth is sometimes laid upon the altar.

Then, we notice in this connection, the undertow from the other extreme: the industrial discontent and disorder. Either labor and capital are allied against each other in an irreparable conflict, or else they woefully misunderstand each other. There is an interdependence between them; neither one can get along without the other, but the great idea of reciprocity is lost in the turmoil of each believing the other to be their enemy. Because of this condition—real or imaginary—the vast army of laboring men and their families are unchurched. They couple the Church with men of wealth who support it, as the capitalists who are trying to grind them down to a starvation wage. All the agitators and leaders in labor circles, in the main, are men who ridicule the Church, and mock the ministry.

Not long since, we received a letter from one who had been a close friend in other days—before we degenerated into being a preacher—who charged the Church and the preachers as being responsible for the condition of the laboring people. This charge, however, was too absurd to be even entitled to a reply. Knowing his limitations of independent thinking, we knew this had come from some one higher up. The enemies of God and the Church enter every door of opportunity for this undertow propaganda, and the serious thing about it is—it *works*.

Again, there is the undertow of social life. Our social natures are God-given, and no more sinful than other functions of the body. The enjoyment and exercise of this part of our natures is a part of our birthright, and if controlled and allowed to flow in legitimate channels, would mean patches of blue in the cloudy days of life, and would break life's drudgery and monotony. But all vice is the prostitution of virtue; the greatest curses grow out of the misuse of blessings. The greater the virtue and blessing, the greater the degradation following the misuse. Our social propensities have about destroyed the best and holiest things of life. The home, parental authority, God's laws, chastity, modesty, etc., are suffering untold declension because of the wild, reckless indulgence of what is but the call of the play-life in us, distorted and abused.

Those who do not view the social movements of the present as a most alarming situation, disastrous to the moral, physical, and spiritual stamina of our young people, are like the man who is color blind: no amount of explanation relative to the glories of color will mean anything to him. A writer declared in a magazine recently, that we are rapidly approaching in our sensuous modern life, the most vulgar days of pagan Rome, and gave concrete comparative examples as proof.

Again, we have the deadly undertow of Spiritism, a revival of which has spread throughout England and America, superinduced by the World War and its terrible aftermath. This is nothing but demon worship and demon communication—"seducing spirits and doctrines of devils." This insidious propaganda has been given prominence and emphasis by such noted English "*Sirs*" as Doyle and Lodge. Hungry hearts that know not God become fertile soil for this infamous cult.

The creed of Spiritism rejects every fundamental tenet of our Bible, and makes the Church only a "Medium," and the demonstration of Pentecost a "wonderful seance," according to Sir A. Conan Doyle. He personally claims to have received all the expe-

riences of Pentecost. That marvelous things are accomplished, we do not for a moment doubt; but all the *voices, rappings, and messages* from the spirit world are delivered by "familiar spirits," and not from our departed dead. We note in a New York periodical that hundreds of seances are being held nightly in that city. God's people should diligently watch and pray to avoid the deadly undertows.

Lastly, we have the most deadly of all undertows—doubt touching the Bible as God's revealed, inspired word. There are broadcasting stations all over this and other countries—even on the mission fields—where this is being continually done. Just as silently as the radio carries its mysterious messages to every nook and corner for those who can "listen in," so is this deadly virus working. Here is the leaven that the woman hid in the meal and, by the way, this is exactly the meaning of that parable; leaven is always a corrupt thing—standing for false doctrines. A little purity was never known to purify a corrupt lump; but a corrupt element will soon rot a pure lump, whether potatoes, apples, or a student body.

In a recent number of the *Sunday School Times*, we noticed an account of a missionary convention in China of all denominations. A veteran worker among them made an earnest appeal to stand by the Bible and was actually laughed at by half of those present. The article was headed, "Two Wars in China." One was a war of the Bible.

There are radio statics in the air all about us, but we do not hear them, because we are not adjusted to receive them. They tell us that great scientists who are studying the wonders of radio, and those marvelous powers so recently tapped, are actually near-frightened at what they are discovering; there seems to be something uncanny about it. In like manner, the big men of the Church of God should be alarmed over the skeptical statics that are filling our religious atmosphere.

Led By The Spirit.

E. E. Shelhamer.



HERE we have another grade of Christian Character. "For as many as are led by the Spirit of God they are the sons of God." Rom. 8:14. There is another passage a little like unto this, recorded in Gal. 5:25, which reads thus: "If we live in the Spirit, let us also walk in the Spirit." Mark the Divine order: Here we find that life precedes activity. It does not say, If we walk, then let us live, but rather, "if we live, then let us walk in the Spirit." God's order always puts first things first, while the human order reverses this plan. The human says, "Be intensely active, do, do, do this and that, in order to be spiritual." But the Divine plan is, first be spiritual, take time, tarry until endued, and thus be intensely active as a result.

If we live in the Spirit and are led by the Spirit, we will do certain things and avoid certain things that will make us different than the generality of professed Christians. In what respect?

First. We will sing with the understanding. 1 Cor. 14:15.

Second. We will avoid doing rash things. 1 Cor. 13:4.

Third. We will be saved from worry. Ps. 37:1-3.

Fourth. We will be saved from hurry. Isa. 28:16.

WE WILL SING WITH THE SPIRIT AND WITH THE UNDERSTANDING ALSO.

If we could always keep in the Spirit what tremendous singing we would have. Instead
(Continued on page 6)



THE ALLS OF JESUS.

Ho · William Jennings Bryan.



PART II.



HE third ALL in the great commandment cannot be considered without some reference to the dangers that one encounters when he does not love God with *all his mind*. To love God, therefore, with heart and soul and mind is to lay the foundation upon which the life of the individual, the life of the nation, and the life of civilization can be built. The second commandment is like unto it: "Thou shalt love thy neighbor as thyself."

To emphasize still further the fundamental character of belief in God let us consider the root cause of the problems that vex civilization. There is a divine law of rewards; when God gave us the earth with its fertile soil, the sunshine with its warmth, and the rains with their moisture, his voice proclaimed as clearly as if it had issued from the clouds; Go work, and in proportion to your industry and your intelligence so shall be your reward. This is God's law and it must prevail except where force suspends it or cunning evades it. I know of no greater service that any government can render than to establish God's law of rewards. And can the Church do less than aid in creating a system under which each human being will be encouraged to the largest service to society by an assurance that he will be permitted to draw from society a reward commensurate with his service?

On every hand and in every land we see that the struggle is to get as much as possible from the world without regard to the service by which rewards should be measured. The ignoring of the divine law of rewards makes more difficult the problems of taxation, the industrial situation, the enforcement of law, the elimination of the profiteers, and the establishment of world peace. There never was a time in the world's history when it was more important that the world should get back to God and obey the first and great commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and the second, "Thou shalt love thy neighbor as thyself."

In the concluding verses of the last chapter of Matthew we find Christ's claim to power universal and perpetual. No one before him or since has put forth any such claim. In this passage Christ used the word "all" four times. He says, "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach *all* nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe *all* things whatsoever I have commanded you; and lo, I am with you *always*, even unto the end of the world." Here we have a gospel for every human being, a code of morals that is to endure for all time and a philosophy of life that fits into every human need; and back of these is "all power in heaven and in earth." Here again, no word less comprehensive would have been sufficient. If Christ had claimed only *some* power he could not have been the Son of God. If he had claimed all power *either* in heaven or in earth, but not in both, he could not have been what he represented himself to be. He must have *all* power, and *all* power in heaven and in earth. His gospel must be sufficient for *all*—not nearly *all*, but *all*. If any were beyond the reach of his call he would not be the Savior that the world needs. And so with the duration of his sovereignty no limitation can be permitted. If there were a time after which his word would fail—a day in the future beyond

which his power could not reach, his would not be the final word in religion.

The third of this group of "alls" is ignored by many. Christ's disciples were instructed to teach *all* the things that he had commanded. Today we have some, even in the pulpit, who are egotistic enough to assume to select from Christ's teachings that which they think worthy to be taught. They feel about Christ as a puffed-up poet in Great Britain is said to have felt about Shakespeare—"He wrote many good things—but, of course, he had his limitations." Some of the higher critics talk as if Christ had many good qualities, but lacked the wisdom of today and therefore needed modernists of superior learning to select from his teachings such as are appropriate for the present day. If Christ was the "Great Teacher" and spake "as never man spake," he was competent to decide what should be taught and he instructed his followers to teach ALL that he had commanded.

The last "all" to which I call your attention is found in the concluding verses of the eleventh chapter of Matthew. "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." As Christ commissioned his disciples to carry his message to ALL the world, so he offered salvation to *all*. Every heart that ever beat has been in search of peace; all have sought relief from the burdens of life. Christ is the Prince of Peace to all who will accept him and he will give us strength to bear all the burdens that fall to the lot of man. His yoke is the only yoke that is easy—his burden the only burden that is light.

The yoke is an emblem of service, but service is the price of life as it is the price of happiness. It is difficult to find a steer over six years old that has not a yoke mark upon its neck. The five-year old steer that has not learned to wear the yoke is ready for the butcher's block. As soon as it is full grown it is fattened for killing; if it lives beyond that time it is a burden to its owner.

An old fable presents this fact. Two oxen came in from work one evening and one of them said to the other, "I am tired of working; why this daily toil?" The next day the lazy ox rested in the barn yard while the industrious one went out as usual to his task. At night the lazy ox said to the industrious one, "Did the master say anything about me today?" "No," replied the other. "Then," said the lazy ox, "I will not go out tomorrow." The second evening the lazy ox inquired again, "Did the master say anything about me today?" "Not directly," said the industrious ox. "What did he say?" asked the first, anxiously. "Well," said the other, "while he did not directly mention you, he remarked that he had to make a trip to the slaughter house tomorrow."

We cannot escape a yoke. The question is not "Yoke or no yoke," but "Whose yoke?" A child wears the parental yoke and sometimes it seems irksome; it did to the prodigal son. He had doubtless looked ahead for some time, waiting for his majority when he could throw off the yoke of obedience, and be his own master. Finally, the day came and he demanded his portion. The father, no longer able to safeguard his son, gave him his share and the boy started out to enjoy himself. He had friends, of a kind, in abundance. Those who waste their substance in riotous living are not lonesome. There are always boon companions who are quick to learn when there is an entertainment fund

available and they are loyal to the spend-thrift, so long as he has money to spend.

When the prodigal's money was gone his friends went also. He had to go to work and he was not fit for a high grade of work after his dissipation. He had to take what he could find, and finally came to himself when he was a swineherd, satisfying his hunger with husks. In his solitude he had time to do some thinking. Then came the moment of repentance—"I will arise and go to my father." He would have been glad to wear again the parental yoke, but in his humility he was not willing to ask that. A servant's yoke was better than the "personal liberty" for which he had longed. The father bestowed upon him more than he could ask and we leave this repentant wanderer in the midst of friends, his father rejoicing that his son who was dead was alive again.

There are yokes in variety and in great abundance. We come under the yoke of society before the yoke of government is substituted for the yoke of the parents. And soon after majority we usually come under the marriage yoke, a yoke fashioned for two which enables us to multiply life's joys and divide life's sorrows.

In every Christian land the individual chooses between the yoke of the devil and the yoke of Christ. It is a matter of choice and the vote is not unanimously for Christ's yoke, although it ought to be. The devil may not have invented the promissory note, but he uses it. Give him your allegiance and he will promise anything, but his promises are worse than worthless. His service begins with pleasure and ends in pain—"the dead are there." It is always noon when you put on the devil's yoke—the day is not as bright afterwards. The sun descends as one travels the devil's way and the path ends in an impenetrable forest shrouded in darkness. Christ's service begins with duty and ends in joy—"his delight is in the law of the Lord and in his law doth he meditate day and night." It is always morning when we put on Christ's yoke; the day grows brighter as we pursue our journey. And the way? It is as the path of the just, which shineth more and more unto the perfect day.

Christ's yoke is the easy yoke for the individual and his burden is light for a nation. The civilized world has been wearing the devil's yoke; it carried the devil's burden until the burden became unbearable. The devil is the world's war god. He deluded even the most enlightened nations with a false philosophy that pictured preparedness as a preventative of war. Nations entered into rivalry in the building of fighting craft. One nation would sink a battleship and advertise that it could sink any other battleship. A neighboring nation would then build a dreadnaught and announce that it could sink the aforesaid battleship. Then the first nation would design a super-dreadnaught that could sink a dreadnaught, and then they all betook themselves to the dictionary to find prefixes for battleships as they built them larger and larger. They raised armies to correspond with their battleships; they filled the water with submarines and the air with bomb-carrying planes. They mixed the elements to form poisonous gasses and liquid fire. Finally war became so expensive that the nations looked into the abyss before them and saw there universal bankruptcy. War is so hellish that the world is turning away from it. And to whom else can the world turn, but to the One whose Yoke is easy and whose burden is light?

When the learned have made shipwreck of the world we are to be rescued by One

reared in a carpenter shop. Who will say that a pigmy Christ can meet the requirements of the world today? Only a full statured Christ—glorified by his virgin birth, majestic in his deity, and triumphant in his resurrection—can save the world from the perils that confront it. No man aspiring to be a God is sufficient—it requires a God condescending to be a man. Those who have sought to belittle the Man of Galilee will retire into the obscurity from which they came; they will be abashed by the brightness of the new day. May our faith enable us to join the song when the chorus of the angels at Bethlehem becomes the international anthem.

ALL—blessed word! It describes the fullness of the love which God requires of us; it describes the completeness of the power with which Christ has been invested; it describes the universality of his call. Christ for all and for ever!

Pentecostal Possibilities of Youth

Rev. Fred H. Ross.



THE editor of this paper asked me to write a number of articles. I have written three on "Broken Altars." I have a word now that I wish to address to a particular class, to a particular company of the readers of THE PENTECOSTAL HERALD. More than that, it is the most important company of the readers of this paper. This class is not the old people and not the preachers, but the youth. I am tremendously moved by the fact that in many ways our youth are drifting from God. Much of our school life is non-religious, if not anti-religious, and much of our so-called religious life for young people is non-spiritual, if not worldly.

YOUTH, THE TIME OF OPPORTUNITY.

Solomon said, "Rejoice, O young man in thy youth." Wesley writes, "I love a young man because he can be working for Christ when I am in my grave." "And Jesus beholding him (a young man) loved him." Youth is an asset or liability, a gain or loss, a joy or sorrow. I was the guest of a nephew of Joaquin Miller, the poet of the Sierras. This nephew told me that Joaquin Miller had a son and a daughter; the son turned his heart toward sinful things, was in bad company, helped hold up a stage, and went to prison. The poet's hair turned white in a night; he turned the boy's picture to the wall and never spoke his name again. The heart break over the moral failure of that son to that father could not be calculated. But in his life there was great possibility for good, had the tide of life been turned another way.

It is striking to note how much of the world's achievement has been accomplished by the young. That is true in war. The soldiers of the Civil War were young men. Our boys who marched in France to break the power of militarism were young men. Alexander was sixteen when he put down a riot at home and twenty-two when he began his campaign in Asia. Hannibal was eighteen when he commanded troops in Spain and twenty-eight when he crossed the Alps and came near bringing the Romans to their knees. Napoleon was twenty-seven when he led the Italian campaign, the most brilliant of his career.

This same thing is true in political reform. Lincoln was eighteen when he journeyed to New Orleans on a flatboat and saw something of the evil of slavery. It is reputed that he said, "If I ever have a chance to hit this thing I will hit it and hit it hard." Garrison was twenty-seven when he edited the *Liberator* and was dragged through the streets of Boston. Wendell Phillips, the first

of American orators, was twenty-six when he made his famous speech in Faneuil Hall. He leaped to the platform after the Attorney General had excused the murderers of Lovejoy and pointing to the pictures of Hancock and Adams cried, "I thought those pictured lips would have broken into voice to rebuke the recreant American, the slanderer of the dead."

This same truth, namely, that youth have been the leaders in the world's great activities, is true in religious reform. Luther was thirty-four when he raised his hammer and nailed his ninety-five propositions on the door of Wittenberg Castle. The sound of that hammer traveled around the world and is still heard after four centuries. Philip Melancthon was then twenty and twenty-four when he published his great work on Theology. Linglie, the Swiss reformer, was one year younger than Luther. So you see the makers of the Protestant Reformation were young men.

We talk of the Pilgrim Fathers until we picture them as old men with white locks and beards. But what are the facts? Bradford, the first governor of the new colony, was thirty-one when he sailed in the Mayflower; Winslow was twenty-five, Allerton thirty-two, Miles Standish, fighter of Indians, thirty-six, while John Alden was twenty-one. These are the Pilgrim Fathers of whom John Morley said that no band of emigrants had so influenced the world, with the possible exception of the company Moses led out of Egypt. They were young men and women.

What about the Methodist Revival? Were these men in middle age? We all know they were young men. Methodism had its spiritual beginning when John Wesley's breast was strangely warmed, but the first Methodist society was in Oxford and these boys were first called Methodists at Oxford. John Wesley, fellow of Lincoln College, and the leader of the Holy Club, was twenty-six; Charles Wesley, the greatest of all Christian poets, was twenty-one; George Whitefield, the well-nigh unsurpassed orator and preacher, was then sixteen or seventeen. Behold the company who are to lead the greatest revival since Pentecost, all of them young men!

The world's greatest movement since the Protestant Reformation was the modern missionary movement. David Brainerd, the missionary to the Indians, who died when he was twenty-eight, greatly influenced that movement. In England it had its beginning with Wm. Carey a young cobbler, teacher, and preacher. His life was greatly influenced by David Brainerd.

In North America this movement began with a company of youth at Williams College at Williamstown, Mass. In 1806 five young men students in Williams College went out to an old haystack near the college and spent a day in prayer about a missionary society and a mission to the heathen. They went back from that day of prayer and formed a missionary society at Williams College. Most of these young men went to Andover, and there on June 29, 1810, with four young men volunteering as missionaries, the American Foreign Missionary Society was organized. The five young men at the haystack meeting were Samuel J. Mills, James Richards, Francis Robins, Harvey Loomis, and Byron Green. This movement, the greatest in four hundred years in the blessing brought to the world, was the work of youth.

Do not such facts establish the proposition that youth is the time of opportunity. Then is it not the most fearful tragedy that so much youth power is wasted?

VISION FOR YOUTH.

Today our youth need to get a great vision of world service. The heroic appeals to youth, Bishop Taylor said, "The heroic spirit sanctified makes the old martyr spirit

of the church." Jesus said, "I am among you as one that serveth." Luke 22:27. Savi-narola said to Romola, "If there is wickedness in the streets your steps should shine with the light of purity. If there is a cry of anguish, you, because you know the meaning of that cry, should be there to still it." There is "a cry of anguish" today in our world. The world is full of open wounds. There are many critics but what the world needs is good Samaritans who will bind up its wounds. There is need and opportunity everywhere.

Think of the missionary field. David Livingstone arrived in Africa in 1841 and found slavery and sin the plagues of the Dark Continent, but today Christ's power is lifting Africa. Robert Morrison was seven years in China before he baptized the first convert, and only saw three converts in his whole ministry. Think of the thousands waiting today to hear of Christ in China. Within the life-time of a single individual the Methodists borrowed a preacher from the Presbyterians to preach to a congregation of seven in India. The text chosen was, "Fear not little flock, for it is the Father's good pleasure to give you the kingdom." The sermon was never finished for the soldiers broke in and killed part of the congregation of seven and the preacher swam down the river to save his life. Today the Methodist Church has a communion of 300,000 in India.

These are some of the world opportunities of youth but the opportunity must be matched with sacrifice. I am so tried with the low appeals presented to young people. They want hard things to do for God. Livingstone said, "Cannot the love of Christ carry the missionary where the slave trade carries the trader? Certainly. Garibaldi called young Italy to follow him. They said, 'What do you offer us?' He answered something like this. 'I offer you hardships, hunger, rags, thirst, sleepless nights, foot sores in the long marches, privations innumerable and victory in the greatest cause that ever asked you.' They followed and made Italy free. Christ is a greater leader. He calls our youth. If you will get the vision of service and sacrifice, then O my young friend, you will certainly have success.

PENTECOST THE SOURCE OF POWER.

Youth and vision alone are not enough. They are great factors but power must be added. Nietzsche, the pagan philosopher, thought he had discovered the super-man. Thank God, he failed. The super-man is not a German soldier. The real super-man is the man endowed with power from on high. All Christians should be super-men and super-women. They were to receive power after that the Holy Spirit was come upon them. Jesus promised abundant life and it was given. The early church prospered with a prosperity that was miraculous but all because of this endowment with power from on high.

Today there is fearful need in the world. I am sure many pairs of eyes will read these lines who can help satisfy that need. Here are the things: 1. Youth. 2. Youth with vision. 3. Youth, Vision, Pentecost.

Peter said on the day of Pentecost, "Your young men shall see visions." Acts 2:17. John R. Mott said not long ago, "I would rather live the next ten years than any ten years of the world's history." Henry Martyn said as his feet touched the shore of India, "Now let me burn out for God." Livingstone made it a motto when he was a youth: "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ." Finally, hear Paul to the young man whom he called his son: "Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in love, in spirit, in purity." 1 Tim. 4:12.

LED BY THE SPIRIT.

(Continued from page 3)

of singing a number of songs with perhaps only an occasional one catching fire and bringing supernatural blessing, we would save this wasted time and energy and sing the Spirit-inspired song at the beginning. We would not sing it too high nor too low, too fast, nor too slow, but keep step with the blessed Holy Ghost. For sometime he may lead to sing very softly, while at the next moment it may sound like a mighty army charging the foe. Sometimes he may lead to omit several verses and at other times to repeat the same verse or chorus again and again. Now, if we are trying to sing according to order, or at the direction of a backslidden leader, the Holy Spirit's leadings must be set aside. Human leadership may sound nice to musical ears, but there is no thunder-clap from the upper skies. There is no doubt that if we were always able to sing in the Spirit, we might not need so much preaching, for we would be able to sing a revival down.

WE WILL AVOID RASH THINGS.

If we live in the Spirit we will avoid doing rash things. There are multitudes of good people, who, as they review the past, deplore many places where they marred God's original plan and did something out of the Spirit. They can see where they drove some one away who might have been reached. They can see where they wrote a hasty letter and broke fellowship with a brother beyond reparation. One hasty step may require a thousand other steps to recover the lost ground, if ever it is recovered. One rash statement may require a life time to correct it. We read, "Be not rash with thy mouth and let not thine heart be hasty to utter anything before God." Many a man has said one rash word to a loving companion from which she never fully recovered. Forgiveness may have been sought and received, the wound may have been healed, but the scar ever remained. We have known individuals who would have been glad to have parted with their right hand, or a large sum of money could the hasty and unkind word have only been recalled, but it is too late now. All this can be avoided if we will but live in the Spirit.

WE WILL BE SAVED FROM WORRY.

And what is worry? Worry is a polite term for unbelief. We profess so much that we are not quite ready to say that we are full of unbelief, but we will admit that we worry at times. John Wesley said, "I would as soon curse and swear as to fret or worry." And a greater than Wesley has said, "Fret not thyself because of evil doers." "In all thy ways acknowledge him and he shall bring it to pass."

There are multitudes of people who have gray hairs and wrinkles that they ought not to have. These have been brought on by worry. People worry about things that never have happened, and never will happen. While so doing they not only take all joy out of present life, but unfit themselves for future opportunities. Worry burns up not only soul tissue but physical endurance, likewise. Worry is a slam at God's providences, for it says, "God or somebody has made a serious mistake and I must chafe, and complain and worry over it."

I remember my sainted mother. Peace be to her memory. In Western Pennsylvania, where they have untimely frosts in the spring of the year, after having visited the orchard I can see mother now, with a distressed look upon her face as she sat by the table or fireside and with hands folded remark: "Dear me, I do not know what we will do the coming winter for fruit. The jars will all be empty for the peaches, apples, plums, pears, cherries and everything are killed." After continuing on this strain for sometime the children looked at each other as much as to say, "my poor stomach."

But what did God do? He turned in and blessed the blackberries, strawberries, elderberries and we had wagon loads of tomatoes so that before winter the jars were full, and overflowing. God saw that the apple trees had borne so heavily the year before that they needed a year of rest, for a tree can bear itself to death. He also saw that we had not appreciated this kind of fruit as we should, and a year's abstinence would serve as a good lesson. He also saw that our system needed another kind of acid, such as can only be found in smaller fruits and he was doing the very best he could to prolong our lives as well as the fruit trees on the hill.

And what was dear mother doing? Chafing, complaining and worrying about the best thing that could have happened. You have done the same thing, and in your blindness have fought against your best and highest good. Now, if we will live in the Spirit and be led by the Spirit, we will always see God back of everything and thus "rejoice evermore, pray without ceasing and in everything give thanks." If God has commanded us to "rejoice evermore," then he proposes to give special grace to carry it out in our lives.

WE WILL BE SAVED FROM HURRY.

There is a valuable passage in the word that is seldom quoted. I have never seen it on the wall as a motto. What is it? "He that believeth shall not make haste." Isa. 28:16. Did you hear that? What does it mean? Simply this. He who lives in the Spirit and believes God as fully as he might will never get in a hurry. You can safely set it down that when you feel a hurry spirit pressing you to do this or that and do it now, you are about to get out of Divine order. A hurry spirit is always from beneath. A hurry spirit says, "You must write that letter now, you must go and reprove that person now, you must sing or hold that street meeting now; if you hesitate you will miss your last opportunity and fearful consequences will follow." Ah! friend, this is the subtle voice of the tempter.

What does God say? "Believe me and do not get in a hurry. If, in the past your motive was pure and you did the best you knew, I stand ready to rule and over-rule and, if need be, will give you another chance. If your motive was not entirely pure, and yet, if you will humble yourself in proportion to the offense, I can yet wrest victory out of the jaws of defeat and you will get a life-long lesson and I will get glory, *because you believed me.*"

I do not wish to add to any one's domestic disappointment but will say that about half of the best people in the world are out of Divine order, because way back there in their boyhood or girlhood days they got in a hurry, pulled away from mother, or good advice and insisted on going to town, or a party, or a picnic and there formed an acquaintanceship which later on ripened into a love affair and the result was a hasty marriage. This would have been averted had they sat up in the Amen corner rather than half way back where they wrote love letters and flirted to their own undoing. Of course later on they repented and were saved and perhaps sanctified and are now on the way to heaven, but nevertheless they are more or less out of Divine order and consequently are handicapped and crippled in their effectiveness. Why? All because they got in a hurry.

The same could be said of multitudes who hastily withdrew from one church and joined another. Now, there are times when a change of church relationship may be perfectly in order, but never, never, never while agitated and wrought up because something has not gone to suit you. Please put this down in your notebook. O, the church splits and disrupted families and entire communities wrecked beyond all possibility of repair, simply because one or two persons got in a hurry and insisted on having their own way.

This likewise holds good in the business world. Here is a man who has a good wife. Of course she is not a business woman, but she has that God-given gift of intuition which enables her to arrive at proper conclusions more quickly and accurately than her husband's reasoning powers. He is about to sign up and take stock in some concern. The good wife says to him, "Now John go slow." He asks the reason why? The answer is, "just because." He laughs and ridicules the answer saying, "That is the old woman's reason." Later on when he is down town and she is not present to pull his coat sleeve, he meets a slick-tongued agent who talks "investments" and "dividends." As he listens he can see the big silver dollars rolling at him like wagon wheels if he only "gets in" on this wonderful opportunity. As his name goes down he says to himself, "I will happily surprise my wife next Christmas with a crisp fifty dollar bill." When she looks at it and says with astonishment, "John where did you get it?" My reply will be, "This is part of the dividend declared on that investment," and further says to her, "You might have had plenty of these had you not hindered me so frequently in my business adventures." "Of course," he goes on to say, "Women have their place and that is in the kitchen, but men know best after all when it comes to business." Well, do you remember how your wife looked that next Christmas when you handed her that new fifty dollar bill? No! You may not remember that, but you may remember very keenly how you felt when you wished you could borrow fifty cents of her. And why all this? Simply because you got out of the Spirit and did not take time to believe God fully.

But I hear you reply, does not the Scripture say, "The king's business requires haste?" Yes, I think it does say something along this line, but remember in order to understand the Scriptures, we must keep in mind three rules of interpretation. First, Who is speaking? Second, Whom is he speaking to? Third, What is he speaking about? Very well then, if you will turn to 1st Sam. 21:8, there you will find the account of David's fleeing from King Saul. He comes down to the city of Nob and in a hurry requests of Ahimelech the priest some bread. He also asks for a sword and of course Ahimelech wants to know the reason for his haste, and the answer is, "The king's business requireth haste." Now the fact in the case is, David is not on the king's business at all, but rather fleeing from the king in order to save his life. He deceives the good priest and later on when Saul hears of it through Doeg the Edomite, he summons Ahimelech into his presence. After inquiring of him if he saw David and if he had pronounced a blessing upon David, he cries out with rage, "Thou shalt die Ahimelech." Ahimelech pleads in vain for his life, but at Saul's direction Doeg takes off his head and then goes to the city of Nob and slew "four score and five persons that did wear the linen ephod." Not only so, but he slew "both men, women, children and sucklings and oxen and asses and sheep with the edge of the sword." When David heard of it he set up a wail and took all the blame upon himself saying, "I have occasioned the death of all the persons of my father's house." So remember, when you are about to get in a hurry and in order to substantiate your position you quote David, please remember the four score and five godly priests who lost their heads because one man deceived another by getting in a hurry and failing to be led by the Spirit.

Yes, all these things could have been averted in the past, and can be averted in the future if every one will insist on being led by the Holy Spirit. This may require a siege of tarrying and dying out to everything that has a tendency to mar or modify God's original plan. Reader, will you hold yourself to it? Eternity will reveal your decision.

Good News From The Evangelistic Harvest Field.

CARTHAGE CAMP, CALIFORNIA, KY.

The fourteenth session of the Carthage camp meeting was held August 17-27, with Revs. J. E. and Ada Redmon, W. R. Gilley, Miss Coleman and Miss Cora Standley for the workers. The Lord sent his blessing early in the camp and there was a continual stream of his glory. Some of the marked characteristics were deep spirituality, high tides of holy joy, and a beautiful spirit of love and harmony. Something over fifty seekers prayed through to pardon, sanctification or reclamation, many of them being new cases. Nearly every service they were found praying through to gracious victory, the last service being the climax when a dozen or more found the desire of their hearts. The dining-room was well provisioned, no charge being made for meals. Freewill offerings were accepted and the people gave vegetables, fruits, meats and chickens and all were bountifully supplied.

This camp was founded fourteen years ago by Bro. and Sister Redmon, who have been workers ever since. This year they led the singing, did part of the preaching and had general charge of the services. The writer did the major part of the preaching and enjoyed pouring out his heart among his native Kentuckians, upon the unsaved, and feeding the saints the deeper spiritual truths, which his years spent in the pastorate enabled him to do. Miss Coleman had charge of the children's meetings and reported real conversions and sanctifications among them. Miss Cora Standley presided at the piano and rendered efficient service.

The money for the expenses of the camp came easily without any pull on the congregation that could hurt the spirit of the meeting; indeed the people were as much blest in giving as in any other service. It was a fine little camp and although not easily accessible, if they keep as deeply spiritual as at present, is destined to minister to a larger section of the country. W. R. Gilley, Reporter.

MILTON, OREGON, REVIVAL.

After one of the stiffest engagements we ever witnessed, we saw the enemy decidedly defeated and our King once more victorious. The meeting was projected by two sturdy "ranchers"—Brothers Henry Winn and Lester Long. They were refused the use of the district tent; so they built a nice tabernacle, electric lighted, well seated and a good piano. We continued nine weeks, and preached to more than three thousand people; saw four score definitely seeking God. There were some of the most powerful conversions and sanctifications we have seen. This seems to be pre-eminently the laymen's renaissance, and they are pushing on and in where moss-back ecclesiastics are talking "moderation," "dangerous," etc. All praise to our Christ! Almost four hundred dollars were raised for all purposes.

Evangelist Walter O'Harra, who traveled with the writer for two years, lives near Milton, Ore., where the meetings were held, and added much to the meeting by his persistent praying and glad shouts of praise.

Thank God for The Pentecostal Herald! On with the battle! Jesus is coming soon. Fred St. Clair.

SUCCESSFUL CAMP MEETING CLOSES.

The Cleveland, Miss., Holiness Camp closed Sunday. Those of us who attended all the meetings realized that it was one of the very best meetings in years. Rev. E. E. McKeithen, the Methodist pastor at Houston, was at his best, bringing great, soul-stirring messages each time he preached. Rev. H. F. Tate, a preacher in the Nazarene Church, did fine preaching. He is a very devout, Spirit-filled preacher.

Miss Lucille Beavers is a splendid pianist, and the special songs by Chas. Beavers, Robbie and Lucille Howell were very effective. The choir, led by Chas. Beavers, did good work.

Several visiting preachers were there to help push the battle against sin. This camp stands for the great Bible doctrines as taught by Wesley and many others—preachers who believe in a full gospel. There is no fanaticism nor wildfire. The association is undenominational, all preachers feel free to meet there and work for the salvation of the lost.

The officers for this year are: President, A. C. Williams; Vice-president, R. L. Beavers; Secretary-Treasurer, Mrs. S. C. Taylor; Committee, Mrs. Lula Howell, Mrs. R. L. Beavers.

REPORT.

We closed a three-weeks' meeting in Bloomfield, Iowa, Sunday evening, August 27th. The Lord gave us good weather, the best location and the best seated and lighted tent that we have ever seen, and helped us to preach, pray, sing and testify, and thirty-five souls wept their way through in the good old-fashioned way. The closing meeting was one of great victory when thirteen souls prayed and wept until about midnight when they plunged in and the fire fell. Hallelujah! My slate is filled for the balance of this year, with one possible exception in December, but have open dates for the new year.

G. F. Jacobs.

AN EFFICIENT EVANGELIST.

As chairman of the board of stewards of the Whitmire M. E. Church, South, it affords me a peculiar degree of pleasure to recommend, unqualifiedly, Rev. E. O. Hobbs, to any church desiring a revival meeting of the true, old-time kind. Brother Hobbs is a forceful preacher possessing a pleasing personality and tremendous energy. He is a "result-getter" of a rare type and if properly supported by the leaders of a church nothing short of a revolution against sin in the community will obtain. I am judging from our experience with him; in a two weeks' meeting in our church we had 400 professions at the altar and the entire town stirred from center to circumference. And the revival still goes on. As a direct result of this meeting we have a Laymen's organization of some eighty members which is carrying the gospel to the rural districts with telling effect. Respectfully submitted,

E. E. Child.

Mr. Child is president and treasurer of the Glen-Lowry Mfg. Co., a \$2,000,000 corporation employing between 600 and 700.



REV. E. O. HOBBS, Evangelist.

The testimonial appearing above is the estimate of a layman of the work of Evangelist E. O. Hobbs. Bro. Hobbs is one of the general evangelists of the M. E. Church, South. He is now making up his slate for fall and winter. Anyone desiring his services may communicate with him at 2503 Cornelia Court, Louisville, Ky.

RAMSEY, INDIANA, CAMP.

The eighteenth annual camp meeting of the Harrison County Holiness Association was held this year on its beautiful grounds, one and a half miles south of Ramsey, Ind., August 11 to 20 inclusive. The invited workers were J. L. Glascock, T. M. Anderson, and Joe and Helen Peters, the latter two having charge of the service of song, while Mrs. Clarence Davis had charge of the meeting for children. The weather was ideal throughout the whole time, barring the fact that it was hot and dusty, which was an inducement for the people to attend in large numbers the evening services, and the day meetings were fairly well attended. On Sundays the large tabernacle was not sufficient to hold all the people, but throngs stood on the outside and heard the old-time gospel preached.

Brother Anderson did not reach the camp till Monday evening, and this scribe preached twice each day till he came, besides having charge of all the services, and raising the finances on the last Sunday. The Rev. R. O. LaHue brought us a splendid message on the first Saturday morning, and the Rev. Clarence Davis did likewise on the first Sunday morning. Brother John C. Gray, former pastor of Ramsey, but now of Little York, Ind., together with other ministerial brethren, was present, and he and they rendered valuable service in the meetings.

There are some characteristics of the people of the Ramsey camp that are not found in many of the camps of the country. They know how to pray prevailing prayer. When they get on their knees the devil gets on the run. Then their joyous, definite, positive testimonies to an uttermost salvation are intoxicating and inspiring, and most contagious. Again and again, as one after another bore testimony to the power of Jesus' blood to cleanse from

all sin, the camp was set on fire, and the people were moved to uproarious shouting. Not in many days have we witnessed so much Holy Ghost shouting as was in evidence in this meeting, and the best of all is that those people have the reputation, throughout that whole region, of living at home and abroad what they profess.

The people came from towns and cities far and near, and professed to have received great good out of the meetings, and were reappointed and refired, and returned to their home towns and churches, it is to be hoped, better prepared to propagate holiness than ever before.

A goodly number were converted, reclaimed, and purified. Among those purified was a civil officer of good standing and wide influence. He was so convicted for the blessing that he ran away from the meeting. On the last Saturday night when his wife reached their home, she found that her husband had been gloriously sanctified. In the testimony meeting, on Sunday morning, his wife was so filled with rejoicing over her husband's new-found experience that she celebrated his emancipation with weeping, shouting, and rejoicing, running hither and yon all over the tabernacle, in a manner that we have scarcely ever witnessed. This electrified the whole meeting, and for sometime a scene was enacted, when the people rose, en masse, to sing, and rejoice, and shout, meanwhile shaking hands with one another all over the tabernacle, that is seldom witnessed in these perilous times.

The finances necessary to pay all the expenses of the meeting were raised in the last Sunday morning service, before the sermon. We were asked to take charge of the offering, and in not much more than thirty minutes, the people contributed six hundred dollars, a hundred dollars more than was asked for, and afterward about twenty-five dollars were handed in, which proves that the holiness people can give as well as shout, and look happy while they are doing it.

Were our space not so limited, we should be delighted to mention by name each one of our colleagues in the work, and the godly men and women who stand so nobly and loyally by the camp. Suffice it to say that each one performed his part faithfully, and well, and we enjoyed delightful fellowship with them all. This was our second year in succession with this camp, and the board and people all treated us fine in every way. Blessings rich and abundant be upon them all. J. L. Glascock.

BLAIRSVILLE, PENNSYLVANIA.

I wish to report a gracious revival we have just brought to a close in the Strangford M. E. Church. Rev. W. A. Vandersall was the evangelist in charge. It was wonderful how Bro. Vandersall prepared the audiences for his messages, and how he captured our hearts and led us all closer to the Savior. There were several at the altar who professed conversion, and one was gloriously sanctified. Toward the end of the series of meetings a profound sense of God's presence pervaded the meetings, and on the last day being the Sabbath, and beginning with the Sunday school service, a most hallowed sense of our heavenly Father's presence was felt in each of the four services of the day. The meetings were successful in every way. Bro. Vandersall was pleased and the people were blessed. Good crowds gathered most of the nights, many from afar. We pray Brother Vandersall God speed now and an abundant entrance into the heavenly Kingdom when his labors end here in this world. Amen. Your brother in Christ, Samuel J. Horrell.

REPORT.

We are glad to report as one of Asbury's boys, a gracious year. We have served the past year the Pine Grove and Wesley Charge in the Kentucky M. E. Conference; (preaching and studying in school go well together). Since the close of school, June first, it has been our privilege to hold four fruitful revivals on our work. Souls were saved in each of these meetings and mid-week prayer meetings started.

The last revival held at Old Wesley Chapel was the climax. From the first God's power was manifest. Rev. Wm. Kelley, Conference Evangelist of the M. E. Church, did the preaching and did it well. He preaches the Bible uncompromisingly. God answered prayer and Old Wesley witnessed the greatest revival, old men said, since the one held by Dr. W. L. Clark some years ago. Twenty-six knelt at the altar and were either saved or sanctified. The community and surrounding localities were stirred and attended the services in the old-fashioned way. Praise the Lord.

A class of twelve was received into the church on the last night of the meeting, most of whom were baptized while kneeling around the altar. God's presence and sanction were wonderfully manifested in this last service. The old Methodist altar is a good place to baptize and receive God's saved children into his Holy Church. The crowds dispersed rejoicing in a gracious victory of righteousness over sin once more in Old Wesley. J. K. Hicks.

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(Continued from page 1)

er of the Word; he loves Jesus Christ and the souls of men. He is eloquent; he convinces the mind, stirs the heart. His sarcasm is withering, his wit amusing and pointed. He is accused of being homely, but we could not see him in that light. His face shines, his intellect flashes, his heart burns; he is interesting from text to Amen. He is beginning a union meeting in a large barn in Harrodsburg which we trust will result in a deep and widespread blessing, not only to Harrodsburg, but to all the country round.

It was the privilege of this writer to preach twice during the conference, and the brethren gave us the same enthusiastic sympathy with which they have received our message from time to time for almost four decades. This was pronounced one of the best conferences in our history. Bishop Darlington, Bishop Candler, and Dr. Bulgin all contributing to an intellectual and spiritual feast that will not be soon forgotten. We shall not undertake to give details here as they would not be interesting to the great body of our readers. We went away thrilled and girded to undertake great things for God and the salvation of human souls.

I should mention that a resolution was passed by a large majority requesting the Sunday School Board not to send to our conference any representative who is not in harmony with the doctrines of our Church. It was claimed upon good authority that a representative of the Sunday School Board in an address before the body insisted that the regeneration of children is not necessary; that there is no such thing as entailed depravity, which teaching is in direct conflict with our Seventh Article of Religion. It ought to be very well understood that no agent of the Church has any right to go about disseminating doctrines contrary to our standards. The time has come when we must consider the teachings of the Bible, the doctrines and traditions of the Church, rather than the feeling of representatives of our Boards who are so inconsiderate and discourteous as to come to us giving an uncertain sound on vital themes of doctrinal truth and experimental salvation. No church can hope to exist that has not a well defined system of Christian teaching, and no church has a right to claim the loyal support of its membership or the respect of the community

in which it exists that does not faithfully proclaim its doctrines and jealously defend the same.

The Baptist Church in this nation, especially throughout the South and Southwest, is making remarkable progress because it is preaching with great faithfulness, zeal and plainness, its peculiar views and doctrines with reference to the Holy Scriptures and the way of salvation. The Methodist Church is not making the progress it ought to make because of a spirit of indefiniteness in its message and much objection to, and teaching against, the great truths which brought us into existence, nurtured and gave vigor and power to Methodism for a wonderful century of growth and progress. If Methodism would preserve the spiritual life; if she would kindle revival fires; if she would bind herself into a strong connectionalism, carry forward world-wide evangelistic programs, she must rally about her standards, purge herself of distracting and disintegrating teaching, sound mighty bugle blasts of old saving gospel truth that will awaken the people and bring them to our Lord for his saving and sanctifying power. The time has come when Methodist people, ministers and laymen, must speak out with holy courage against those men, methods, and doctrines which destroy the faith, quench revival fires, break up and destroy the union that is necessary in order that we may be a powerful evangelistic force in the world.

Asbury College Opening.

September 7 marked the 33rd opening of Asbury College. In spite of the railroad strike and the difficulty in traveling, students came pouring in from three-fourths of the states of the Union, and a number from foreign countries. We have never seen a finer number of splendid young people together. They are enthusiastic for the work; there is a fine spiritual atmosphere. The second day of the school two young men were graciously saved at a prayer meeting in one of the rooms in Wesley Hall. We had a great testimony meeting in the college chapel on the evening of September 8, and it was a time of grace and joy. Young people from all parts of the country witnessed to the power of Jesus Christ to save. We were delighted to find a large number of our students have engaged in evangelistic work during the summer and have seen hundreds of souls converted and quite a number sanctified.

We are highly pleased with the new additions to our teaching force. Our new professors seem to be delighted with their surroundings and are entering with enthusiasm upon their duties. The outlook for a great school year is most encouraging. We will begin a revival meeting early in the school year and expect the blessing of the Lord. We ask for the earnest prayers of our HERALD readers. The railroad strike has so tied up freights that the work on our new Theological building has been greatly delayed. We had not planned to complete this building until in time for the opening of school next fall. Much of the material is being piled up on the ground and as soon as strike conditions permit the shipping of materials which have been loaded on cars for five or six weeks, we expect to press this work with great vigor. We are very thankful for the contributions coming to us. We will have to make a large payment on material very soon and we earnestly ask the friends of this work to send in their contributions as soon as possible. We cannot believe there is anything more important just now than the equipping and sending forth of an army of preachers and teachers loyal to the Bible, Jesus Christ and his truth. Give us your prayers and help in this great work.

Faithfully,

H. C. MORRISON

A Week Off.

MRS. H. C. MORRISON.



It was our privilege to be present at the opening of Asbury College. Notwithstanding the irregularity of trains the students came pouring in from every quarter of the nation, and across the seas. It was delightful to see and welcome the old students and to become acquainted with the new ones.

I have been at many openings of Asbury College, but never have I seen a finer looking and a happier lot of students than have come to school this year. We had a committee to meet all the trains and they were on hand all during the day and night to meet the new comers and old. While we have had most all the states in the union represented, we have never had so many from the various states as are coming to Asbury this fall. There are three families that have four children each in school, and numbers who have two. Our students are proving that they are good solicitors for the school, for most of the new students have come through the recommendation of our old students. Our boys and girls make fine impressions upon their friends and they want to try the school that has produced such specimens of Christian manhood and womanhood as they see in their friends from Asbury College.

I was most favorably impressed with the new members of our faculty. We have one of the most capable and experienced faculty in music that we have ever had. Miss Nina Ridgell, the head of the Music Department, is a woman of experience and is an artist in her line of work. She is ably assisted by Mrs. Conrad and Mrs. Schulze, women of refined characters and large experience in their respective departments. Miss Ridgell was for a number of years principal of the Conservatory of Music in Meridian Female College and built up that department until it became the drawing card for that institution. Within the near future we hope to build a large Music Hall and thus give this department the best advantages possible; in the meanwhile we are comfortably located in Glide Hall.

We have the largest senior class in our history, which will probably run to near the half hundred mark. The Dean says we will have nearly 200 in the Freshman Academy and College classes. It is wonderful how Asbury attracts and how it holds the students after they come. A mother who came to 'spy out the land' before sending her daughter said, "I wish I had twelve children to send here. It is wonderful!"

We have not the number enrolled to date, but it has already exceeded anything we have had heretofore. We thank God and take courage, believing for the best year in our history; and that is saying a great deal, for the past have been wonderful years of victory and blessing. A number have already been blessed and the students are lining up for genuine work and substantial progress in their spiritual life and literary pursuits. With the psalmist we can truly say: "The Lord hath done great things for us, whereof we are glad."

Dr. Wimberly's New Book.

There is coming from the press in a few days, Dr. C. F. Wimberly's new book, whose writings are well known to the readers of THE HERALD. The title is "Seven Seals of the Apocalypse," and will furnish all who are interested in the Book of Revelation a new and original treatment. The sub-title is: "Unfolding the Past, Present, and Future." The book is being published by Fleming H. Revell, and may be had from the Pentecostal Publishing Company for \$1.25.



GOOD NEWS.
By
REV. C. H. JACK LINN
Evangelist.

"BE GLAD."

"Be glad in the Lord and rejoice, ye righteous, and shout for joy all ye that are upright in heart."

The above verse is to be found somewhere in the Bible. I am not telling you where, for I want you to find the verse. When you begin to look for it, you will be surprised to see how many such verses you will be able to find. Truly, there are about eight hundred of these kind of texts, such as "be glad," "rejoice," "shout," and so forth, and it seems that if the dear Lord took so much pains to put so many of them in the Bible, he wanted us to be glad and rejoice and shout.

Did you hear about the young man who had that rejoicing kind of religion? He was a hard working lad, and loved to go to the meetings. He had just gotten a new suit of clothes, so it is said, and it was the first nice suit he ever had. He was returning from meeting, where he had had a free time rejoicing in the praises of the dear Son of God. It had rained and as he walked home with a fellowman, he suddenly slipped and fell into a deep mud-hole. The friend heard the young lad crying from the depths of the hole, "Well, praise God. Glory to Jesus!"

"How can you shout in such a predicament?" the friend asked. And the young man replied, "Well, I am glad the hole had a bottom. Praise God!"

Oh, if in these strenuous and hard days the Lord's people would try praise a little more, it would wonderfully help along the way. We should shout for joy, of course, when we feel like it; and certainly we should shout his praises when we do not feel like it, for it is the joy of the Lord and shouts of the saints that the devil cannot bear.

Thank God for a glad, rejoicing, shouting experience in him! Try it.

Epigrams From Europe

Rev. Walt Holcomb.



THIS is my second trip to Europe. We are sailing northward from Montreal, and will skirt the coasts of Newfoundland and Labrador. The former voyage was from New York, and we headed southward and entered the warm Gulf Stream. Then we basked in the sunshine on the decks, while now we are hugging the radiators in the cabins.

Leaving Quebec, the St. Lawrence River is ever widening and deepening. The verdant banks are seemingly receding, while the billowy waves are enfolded and enfolding us. Little hamlets are hedged in the ravines of the rounded mountains. The land and the sea have kissed and the mists have veiled the scene; and now no more land but the whirling waters.

We have passed under the world's greatest cantilever bridge, which under process of erection, fell twice under its own weight, but now is one of the engineering wonders of the world.

The Falls of Montmorency sweep over the boulders and in the distance look like hanging and hovering clouds, and in the twilight appeared like an embanked iceberg. Near here the Catholics have their Canadian Mecca, where the lame, blind and maimed come for healing and health.

As we leave the mouth of the Gulf of St.

Lawrence we are being encircled by a settling fog. As we enter the open ocean, it is even more dense. The fog is the foe of the seaman. Our boat is slowing down. Our engine is dead and we drift as it is too dangerous to drive ahead. It reminds one of the silence when the human heart stops, and we are in the presence of death.

Owing to fog and icebergs, our ship has changed her course from the Belle Isle Straits, which takes us between the coasts of Newfoundland and Labrador to the Cape Race route, the extreme southern point of Newfoundland.

The seaman can sense, scent and smell an iceberg. Just as daylight is breaking, a seaman announces the appearance of icebergs. Passengers do not take time to dress but rush to the port holes and decks, shivering under kimonos and bath robes, to see the snowy white, floating mountains of the sea in their endless search for the melting pot of the gulf. We sailed majestically on between the white sentinels of the sea.

Aroused by shrill whistles, we see the Empress of France darting out of the fog like a phantom ship near enough to pitch a brick aboard or to hear the screams of excited passengers. As far as our lives are concerned, perhaps a miss was as good as a mile, but we wish the ships had not become so familiar on such short notice.

Beyond mid-ocean the clouds cleared and the sun shone. The sea gulls greet us from the other side. We are viewing the land of the Emerald Isle, while being carried by the rough, choppy waves of the Irish coast, so typical of the eternal unrest as manifested in Dublin today.

It is Sunday morning and the service in the Saloon is suffering from lack of attendance, for passengers have sighted the shores of Scotland and the decks are crowded with smiling, laughing, talking pilgrims, reminding one of the deserted churches on Sunday morning for the thrill of the automobile drive and the golf links.

We caught the tide on the River Clyde and enjoyed one of the scenic wonders of the world. Greetings: "My ain Countrie." From Glasgow a hurried trip through Bonnie Scotland into Old England to London, a world city. From thence to the English Channel across to Ostend, the famous resort port of Belgium, the Little Land of the Brave.

A New Book.

Dr. H. Paul Sloan has produced a book, "Historic Christianity and the New Theology," which is bound to have a wide reading because of the place Dr. Sloan occupies as one of the outstanding leaders of Conservative and Fundamental Methodism. This book will be read by thousands of Methodists and every one who believes in Methodist Doctrine and Historic Christianity, who is opposed to the New Theology should not fail to get this book at once.

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Dr. Sloan's book is one of the most scholarly and powerful presentation of the Methodist position over against the Higher Critics that has appeared. It is a most important contribution to Methodist literature. Every Methodist preacher should own a copy; every layman should have one. This book should be in ten thousand Methodist libraries. Send for copy at once to Pentecostal Publishing Company, Louisville, Ky. Price, \$1.50.

G. W. RIGOUT.

What of The Times?

Mrs. Georgia D. Shelley.



F there ever was a time when the messenger of the Lord should cry aloud and spare not, that time is now. All that the Lord commands the messenger to speak he should speak, even if it means loneliness and our whole course of life turned from all the simple joys that would make it sweet. Fidelity is better than life. It comes now and then that Truth is on trial. 'Tis then we must simply asseverate what the Lord has given us to speak; we dare not tone down our words to harmonize with the opinions of the people.

It is when sin becomes rooted in the common customs of the people and he poses "Respectable" that it is most dangerous. Why the leading church members in some places have become so accustomed to the vices and degraded life in the moving pictures that they fail to see the awful effect it is having on the morals of the community, and will encourage the young people to attend and even permit their daughters to furnish the music, while the suggestive pictures are passing on the screen. Will we, for a few paltry dollars, smile at things that have a deadening influence on the spiritual life? Public sin demands rebuke and warning, but not every one is fitted to assume the role of the prophet.

The man or woman who loves humanity as well as righteousness, and who speaks in sympathetic kindness as well as solemn truthfulness, is suited for this unhappy task. But this is the time when religion and morality need men and women of intense Christian convictions and Christian love of mankind and a courage that cannot be dampened. Not some sensational method, but a solemn sense of responsibility and an undying interest in the happiness and well being of humanity. 'Tis true that at times, some quiet, easy voice crying will not suffice, but a Nathan crying "Thou art the man."

Let some denounce the preacher of righteousness as pessimistic, fanatical and narrow-minded; let them sneer at Puritanism, but the lay demands a preacher of righteousness until the people do repent. The task is not hopeless. There is something in men that responds to the message if it speaks the voice of the Lord. The message we have surpasses that of the olden prophet—we have Jesus and him crucified! Let us be loving, faithful, humble, self-sacrificing and we shall see the right prevail and the salvation of Zion.

Dr. Paul Rader Says.

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

Dear Aunt Bettie: It has been some time since I wrote to the Cousins' Page. This is my third letter. We have had some real summer weather here but nothing like it is in the North. Aunt Bettie asks us to tell what we wanted to be. I am afraid it is too late for me to have my choice on account of my husband, but I would love to be in the mission work. I want the cousins to pray for me.
I. A. H.

Dear Aunt Bettie: Won't you let a lonesome little girl from Tennessee enter your happy band this rainy day? We live near the Cumberland River, can see the boats from the house when the river is high. I have light curly hair, blue eyes and fair complexion if it were not for the tan. I just don't like to wear a hat. I go to country school. My best friend's name is Ruth Cornwell. Lucille Hastings and Lucy Cornwell are friends of mine too. We are all about the same size. Aunt Bettie, please print this as I want to hear from the cousins.
Orlena E. Powell.
Defeated, Tenn.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? My mother takes The Herald and I enjoy reading the Boys and Girls' Page. Georgia Lee Dollar, as you wanted the cousins to send a name for your calf I think "Mooney" would be a pretty name for her. I hope you will like this name for I sure would like to see your picture. I attend Leeper School. My teacher's name is Mr. Edulin Wilson. I like him fine. I live on a farm and like farm life fine. I have three brothers and two sisters. I am next to the youngest of the girls. My age is between 13 and 16. The one that guesses my age I will write to them and also send them my picture. I hope Mr. W. B. will not be present when my letter arrived. My address is Smithland, Ky. Cora Parker.

Dear Aunt Bettie: I am visiting at my grandma's who has taken The Herald for thirty-five years, and Aunt Helen read me the cousins' letters and I thought I would get her to write me a letter. We had a revival meeting near our home this spring. Mrs. Dixon did the preaching and stayed with us most of the time. A lot of people were saved. Mama, papa and I were saved. So many people were there only to make fun of her preaching, until one night she prayed for the Lord to manifest his power some way to make people realize his greatness, and just as most people were getting home, the stars began to fall, looking like large barrels, and they would burst with great noises like guns. One man was in the swamps hunting, and when the noises began, his dogs ran howling away and hid. We loved Mrs. Dixon. She intends to come back again to Florida this winter. We live at Lake Butler, Fla. Papa and I went to Jacksonville to see Aunt Lila not long ago. We had a good time. I hope you are well, Aunt Bettie.
Annie Barbara Williams.

Dear Aunt Bettie: I have enjoyed reading the Boys and Girls' Page. This is my first letter, so will you please let me join your happy band? I am 16 years old, have brown hair, brown eyes, fair complexion, and weigh 100 pounds. I wonder who has my birthday, May 30? Dear Aunt Bettie, I go to Sunday school every Sunday I can. I hope to see this in print. If any of your cousins wish to write me my address is Gloster, Miss., Route 3.
Ella Froman.

Dear Aunt Bettie: Here I come for the first time. I enjoy reading the Boys and Girls' Page. We all think The Herald is the best paper of all. I have light hair, blue eyes and fair complexion. I like farm life fine. How many of the boys and girls like to go to school? My age is between 8

and 14. I have a little sister named Clara Kathryn. I hope Mrs. W. B. is out when this letter arrives.
Lillian Mary Waterman.

Rear Aunt Bettie: We take The Herald and I enjoy reading the Boys and Girls' Page very much. My age is between 12 and 18. I have light hair, fair complexion, blue eyes, and weigh 125 pounds. I have just been operated on but can go about in the house now. I am a member of the M. E. Church and like to go to Sunday school. Who has my birthday, Aug. 19? Elizabeth Hardaway, I guess your age to be 15. If I am right send me a card. If anyone wishes to write to me my address is Wrightsville, Ga., Route 4, Box 63.
Thelma Smith.

Dear Aunt Bettie: As I have written before and was in such a hurry and never wrote as much as I would have liked to, will now write again as I have more time. I am still enjoying Christian life, and believe it has grown sweeter than ever before. But I guess the longer one serves Jesus the sweeter he will be. Aunt Bettie, I can't find anything in the world as precious to me as the gift of God's love. Sometimes I can't hardly think a poor sinner is being treated just right. For I was a sinner myself once and I sure can sympathize with them. I never realized the love of Jesus until one night I was at a Methodist meeting and the Christian people appeared to be so happy, and I just said to myself, "I know I love Jesus and if he has anything for me now is the time I want it." And I am glad to say he sure had something waiting for me. I praise God that I have found out what a Christian's life means to them. Aunt Bettie, my greatest desire is to learn to play some instrument and go with the holiness people. I would like to go to school but there are seven of us children and mother and papa are getting old and I feel like it's my duty to stay at home and make their life as happy as possible.

My Father's bank is built above,
Is locked and is secure;
And the only key that fits it here,
Is prayer from hearts that's pure.

Oh, if you hunger here below,
Just come to Christ, your King;
Just try your key, and you will see
The blessing it will bring.

And if your soul is thirsty here,
For the full and living stream,
Just look to Christ through faith,
And he your spirit will redeem.

Or, if your heart is sick and sore,
And all defiled, your soul,
Just try your key today,
And Christ will make you whole.
My address is Georgetown, Ky.
Hazel Brown.

Dear Aunt Bettie: Will you let me join your happy band? Although I am grown and married, I feel like a child again when I read the Children's Corner. You have a nice band of girls and boys and their letters are interesting too. I am glad so many of your cousins have given their hearts to Christ and are on the Lord's side. Children, grown and all, if you don't know the Lord in forgiveness of your sins give him your hearts and let God save and sanctify you and send the Holy Spirit in your heart and you will rejoice for ever more. I also enjoy reading Aunt Bettie's pieces, and every page of the dear old Herald. I am a twin and live over a hundred miles from my people, and it has been over a year since I have seen them, but am looking forward to their coming pretty soon, and sure will be glad to see my twin sister and dear mama. I am busy with my chickens and putting up fruit, and keeping house for Charles. Now you all can guess whose name, can't you? my husband of course.

We have been married going on nine years, but haven't any children. You all ought to see me enjoy singing and rejoice in the Lord, and be here to eat watermelon and eat fried chicken.
Lovingly,
Mrs. C. Mulden.

Dear Aunt Bettie: May I be in the band of boys and girls? I am 12 years old. I have been sick three years. I am in the third grade. I was saved three months ago and I want you to pray for me that I may be stronger. My mother takes The Herald and I like to read the Children's Page. I hope Mr. W. B. is out getting his pigs. My address is 53 1/2 Morris Ave., Athens, Ohio.
Wade Victor Atkins.

Dear Aunt Bettie: May I join your happy band of boys and girls? My father takes The Herald and we like it fine. I go to Sunday school every Sunday I can. I belong to the Methodist Church. Mabel Dollar, your letter sure was fine. I will be going as this is my first letter and I would like to see it published. If any of the cousins wish to write me, my address is Paris, Tenn., Route 5.
Winnie Riley.

Dear Aunt Bettie: Here I come again to thank you every one for sending the literature to W. G. Jordan, Wallingford, Ky., Route 2. He has received papers from all parts of the U. S., and he would write to you all and thank you but his arm is paralyzed and he can't write, but he appreciates it just the same. Ever thanking you for your kindness, I am his grand-daughter.
Frankie Nelle Hurst.

Dear Aunt Bettie: As I have nothing else to do this moment I will drop you and the cousins a few lines. I have written twice but it wasn't in print so I thought I would write once more. I have light hair, fair complexion, blue eyes, weigh 125 pounds, and I am fourteen years old. Bro. Cowan is sending me The Herald and I enjoy reading it very much. I will close and if I see this in print I will come again. My address is Winder, Ga., Rt. 5.
Bethel Jones.

Dear Aunt Bettie: Will you let an Illinois boy join your happy band? I take The Herald and it certainly is food to the soul. I read the Boys and Girls' Page and enjoy it very much. This is my first letter so I would like to see it in print. I am a Methodist, saved and sanctified; saved Dec. 20, 1921, under the preaching of Rev. L. E. Williams, of Wilmore, Ky., at Sailor Springs, Ill., my home. I am working at the City Sanitarium of St. Louis, Mo. so I can go to Asbury College this fall to prepare for the ministry. My ambition is to be a soul winner for Jesus. I feel my call to that field, that I should go out in this sin-laden world to warn the people of the wrath to come and repent of their sins and turn to God. If I don't get to go to Asbury this fall I am going to a Bible school here in St. Louis. Wherever the Lord leads I will follow; am trusting in him. I was at Asbury College at Commencement in May. Thank God for a religious school like that, and may he outpour his blessings upon it and the students. I ask the prayers of all The Herald family that I may be in Asbury next fall.
Errett Pixley.

Dear Aunt Bettie: Here comes a little Kentucky girl. This is my second letter to The Herald. I sure do enjoy reading the Boys and Girls' Page. I am 8 years old and in the fourth grade. I have one sister in High School. My teacher's name is Mrs. Blackley. I like her fine. I hope Mr. W. B. will be asleep when my letter gets there.
Anna Elizabeth Frye.

Anna, you are my neighbor. Come to see me.
Aunt Bettie.

Dear Aunt Bettie: I am a Louisiana boy 12 years old. My mother has been taking The Herald for about six years. I enjoy reading the Boys and Girls' Page very much. I have one brother and one sister. My father

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and mother are both living. I enjoy wearing a red flower on Mothers' Day. I go to the Methodist Church and go to Sunday school every Sunday possible. Miss Nelson is my teacher. My Sunday school teacher's name is Mr. Wilson. He is a second cousin to President Wilson. Listen! What is that I hear? Oh, it is Mr. W. B. Please do not let him see this letter. My address is Natchitoches, La.
Emery Crosby.

Dear Aunt Bettie: As you were kind enough to print my first letter I will come again. Who has my birthday, July 26? How many of you cousins can swim? I can and I certainly enjoy it. Frankie Hargrove, why did you not give your address? And Jennie Goodnight, also, I would like to correspond with you. Aunt Bettie, why don't you write every week? We all like to read your letters, and stories more especially. I have six sisters and five brothers. Ora Mae Swift is my chum here. My address is Caddo, Tex.
Lovie Gilmore.

Dear Aunt Bettie: I have been reading the letters on the Boys and Girls' Page which I have enjoyed very much. I am the oldest of the family, my age is between 14 and 18. I hope W. B. is out horseback riding. Gladys Daniels, you are 16. If I am right please don't forget to write to me. I am in the 9th grade. I have one sister that is in the 6th grade. My height is 5 feet, 2 inches. I have fair complexion. My address is Bloomington, Neb., Route 1.
William Roehm.

Dear Aunt Bettie: As I have not seen a letter from Anderson, S. C., I will write a short one. This is my first time to write to The Herald. I enjoy reading it very much. I am not a Herald subscriber, but a friend lends me her paper. I am a member of the Toxaway M. E. Church, but best of all I am a Christian. I go to Sunday school every Sunday and have a splendid teacher, Mr. W. M. Wallace. My father and mother are dead, but I have two brothers and sisters. I have fair complexion, brown eyes and dark hair, am 5 feet, 3 inches tall, and weigh 93 pounds. Who has my birthday, June 10? Will be glad to have some of the cousins write me. Let's hope Mr. W. B. is taking his vacation and I will see this in print. My address is No. 7, E. Whitner St., Anderson, S. C. Annie Pearl Daniel.

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Fallen Asleep.

GRAHAM.

Robert Henry Graham was born Feb. 28, 1877, in Logan County, Ky., near Russellville, where he lived all of his life. March 4, 1904, he married Miss Lottie Pearson, of Bowling Green. To this union were born nine children, three boys and six girls. He departed this life Jan. 4, 1922. He leaves his companion, nine children, three brothers, one sister, a mother, and a host of friends to mourn his departure. He professed faith in Christ about twelve years ago and lived up to his profession. His funeral was conducted by his pastor, Rev. Deacon, of Auburn Circuit. He was laid to rest in the churchyard of Duncan's Chapel to await the coming of the Lord, when we all shall meet to part no more. His mother.

Mrs. S. F. Graham.

HUNDLEY.

The death angel visited the home of our dear brother Charlie Oliver Hundley, Sr., of Prudhomme City, La., August 8, 1922, and took from him his dearly beloved wife Dora. They were happily united in wedlock forty-five years ago. She leaves a heart-stricken husband and family all of whom are married. To this union were born six girls and three boys. She suffered intensely four long weeks; all was done for her that loving hearts and hands could do to alleviate her sufferings, but God saw fit to take her. The last two days of her life she would open her dark gray eyes and say with mind clear, placid, and composed, "I am dying now, I know I am, don't you hear that music? They are so happy." She was divinely assured that she was dying, and dying is but going home. How we miss her, but we feel that our loss is her gain. We pray that God in his infinite mercy and love in this deep sadness will sustain and comfort them as no human could. She was a devoted wife and mother; her life was given to her home and family. She seldom visited, only in sickness, but attended church, and for many years she regularly attended Lake Arthur camp meeting. It was her desire to go, and remain from beginning to the end of a glorious series of sermons, the soul-stirring sermons from some of the greatest inspired men of God.

Dear loved ones, mourn not as those who have no hope—she sleeps, to awake on the resurrection morn. God is no respecter of persons; in his infinite love and mercy he will wipe away all your tears and fill your hearts with divine reconciliation. It behooves us all to strive to live closer to Jesus, and meet our dear loved ones in God's great city.

Despite the bad weather, quite a large concourse of friends and loved ones attended the last sad rites; the floral offering was most beautiful.

Bro. Ivy Hoffpauir delivered a beautiful and most impressive service in the home where she lay sleeping the last long sleep. May God keep and send comfort to the bereaved husband, children and loved ones. Fled we know not from what suffering.

Gone we know not from what sin, Oh, ye pearly gates of heaven Swing together and shut her in.

Mrs. W. A. Jenkins.

REPORT OF PENIEL CAMP, 1922.

The Peniel Holiness Association held their annual encampment at Conneautville as scheduled. The presence and power of God was manifested throughout the meeting. Revs. H. C. Morrison, C. W. Ruth, and Joseph Owen made a strong corps of preachers. Their sermons were rich and so practical that every honest soul was able to locate his need and to find the remedy. Few who had the privilege of hearing Bro. Morrison's sermon on, "Is the World Growing Better?", Bro. Ruth's sermon on, "Temptation," or Bro. Owen's

sermon on 1 Tim. 1:12, will ever forget the inspiration, strength and blessing which they received through them. No attempt was made to ascertain the number of persons who received definite help, but a goodly number of people came to the altar to be saved or sanctified at nearly every service.

On three mornings Bro. Ruth gave a Bible Lesson at the hour for Family Worship. Bro. Ruth, who is a splendid teacher, helped us to see some of the deeper truths in God's word. The lessons were very helpful and we all wished we could have had more of them. Rev. James Reid won the heart of every one by his friendly Christian spirit. He sings well, is a good director and can do efficient work anywhere. The young people especially enjoyed his talks at their meetings. Peniel folks learned to love the Mackey Sisters two years ago, and their sweet singing was much enjoyed again this year. They had charge of the young people's meeting and did effective work both there and in the altar services.

Mrs. John Thomas, a returned missionary from Korea, was a source of inspiration throughout the meeting. On Missionary Day Mrs. Beezley attended camp and she, with Mrs. Thomas, conducted the Missionary service. Good reports came from the children's meetings led by our sister Alice Jones and her helpers. The camp was visited by an unusually large number of ministers (some of whom were sanctified during the meeting) and evangelists who led the prayer and praise services and helped to pray down victory.

Rev. David Anderson was unable to be present and the people were much disappointed but God continued to bless the work of the preachers who were there so that the meeting did not suffer.

The business meeting resulted in the re-election of nearly all the officers who had served so faithfully the past year. Rev. James Harris, first vice-president, makes a splendid presiding officer and the members of the Association are more than satisfied with the splendid work done by the president, H. C. Miller, and his able assistants. The improvements showed that they had been busy all the year and the rapid growth of the camp will keep them busy providing dormitories for another year. The people showed their appreciation by readily giving the money needed to pay for these improvements.

REVIVAL AT MUNCIE, INDIANA.

The meeting at Muncie, Ind., closed with an altar full of seekers; in fact the altar was full many times, but it was hard to get folks to pray through. The meeting was held under a large tent, in a good location; the crowds were good all the way through.

We came from Muncie to Seymour, and began the meeting on Monday night. The church had the large auditorium in the city park engaged for the meeting, but we felt like we would have better success in the church, so after two nights in the park we moved into the church. It was very warm but the people came and the Lord gave us some good services. There are some fine people in this church. Rev. Geo. and Effie Moore were the singers and the people would get so blessed at times while they

were singing that they would shout and march up and down the aisles.

We came from Seymour to Hastings, Neb., to the State Camp. The District Assembly convened the first week of the camp. Dr. J. B. Chapman, of Kansas City, Mo., was my co-laborer, and Prof. J. E. Moore had charge of the singing. The Lord has surely endowed him with the gift of singing and he does it to the glory of God. Dr. Reynolds had charge of the Assembly.

We were told that this was the best camp that they had ever witnessed at this place. Many seekers knelt at the altar and a number claimed to pray through. The meeting was closed with the long altar full of seekers. We are busy all the time in the Master's service and continually looking for his coming. Pray for us.

Bona Fleming.

ST. CROIX FALLS, CAMP.

The annual camp meeting of the Wisconsin Holiness Association was held on the Fair Grounds at the above place from Aug. 10th to 20th, 1922. There were several tents pitched on the grounds, one large tent for the men and the smaller tents for families.

The workers, Rev. H. E. Copeland, of St. Louis, Mo., evangelist, Mr. James Lichtenberger, song leader, and Miss Daisy Dean, organist, proved themselves to be satisfactory in every way. Bro. Copeland won the love and esteem of the entire camp. His preaching was an inspiration to all who heard him. Many came out afternoons to hear the Bible readings which were helpful in understanding the Scriptures on sanctification. The early morning prayer meetings gave victory and power throughout the day. The gospel singing was truly all in the Spirit. This was the largest and best camp we have ever had in this community; we are looking and planning for a larger camp next year. We believe God will answer prayer. The president, Dr. P. A. Dean, already has the burden on his heart for enlarging the borders of the Association and pushing out into larger and newer fields the coming year.

The spiritual life and Christian fellowship in the camp was prevalent throughout the entire meeting. It was indeed a most gracious time of waiting on the Lord. Many souls knelt at the altar and prayed through and shouts of victory were heard in the camp. About one hundred souls came to the altar either for salvation or sanctification. We give God all the glory and praise for blessing this camp and the members of the Association. Some are already making plans to come back next year. We are indeed happy for the outcome of this camp and we believe it will spread throughout Northern Wisconsin in the near future.

Ruth D. Brown, Sec'y.

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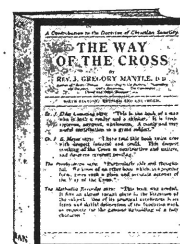
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Sunday School Lesson

REV. O. G. MINGLEDORFF

Lesson 1.—October 1, 1922.

Subject of Lesson.—The Birth of John the Baptist. Luke 1:8-22.

Golden Text.—He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink. Luke 1:15.

Time.—According to received chronology, about 18 months before the birth of Jesus, but in reality about B. C. 6.

Place.—In the temple in Jerusalem.

Introduction.—Luke, the writer of the book we are now to study, was not a Jew, but a Greek; neither was he one of the apostles. He was a physician whose native home was Antioch in Syria. It would be interesting to know when and how he became a convert to Christianity, but these facts are not given us. For many years he was the friend and companion of St. Paul in his missionary journeys, and is spoken of as the "Beloved Physician." In addition to the gospel, he wrote The Acts of the Apostles. Both books are addressed to some one whom he calls Theophilus, this name meaning the friend of God.

Luke seems to have written especially for the Greeks, his own people by race and nation. He portrays the Christ as the God-man, giving a full account of his Divine-human conception and birth. He does not hesitate to claim full understanding concerning all matters pertaining to the Savior's birth. Writing to Theophilus he says: "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." The gospel according to St. Luke gives us the fullest account we have of the Divine-human Christ.

In our lesson for today a glad hour is beginning to break over the Jews, and through them over the world. More than seven hundred years before Isaiah had cried: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Malachi, whose record closed some four hundred years before the birth of our Lord, had spoken of the coming of John the Baptist: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in."

The Lesson Proper.—As our lesson lies before us, we behold the unfolding of the foregoing prophecies. God's time had come, and he had made all things ready. Zacharias and his wife Elizabeth were beautiful characters who walked in all the commandments of God; but they were childless and well stricken in years—past the time for child-bearing. This was to them some reproach, and a sore trial; for

in Israel every family lived in hope that out of it would come the Messiah, and to have no child cut off this blessed hope forever. Zacharias was a priest of the Lord, of the course of Abia, King David having divided the priests into twenty-four courses, each one of which served in the worship of the temple twice each year. There being so many of them, it did not fall to the lot of a priest to burn incense before the Lord more than once or twice in a life-time; so that we find Zacharias in the most sacred position he had ever been permitted to occupy, and it proved to be the epochal hour of his life. While he was burning incense, and the whole multitude of the people were praying without, "There appeared unto him an angel of the Lord, standing on the right side of the altar of incense." No wonder that Zacharias "was troubled, and fear fell upon him." Then came the assuring words of the angel: "Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; for many shall rejoice at his birth, for he shall be great in the sight of the Lord." God piles his rich promises mountain-high. "He shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb." Blessed promise! No danger of that boy's going astray. God's hand was upon him for great things. He would turn many of the children of Israel back to their God. It would be his to go before the coming Christ in the spirit and power of Elijah, "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord."

It is strange that Zacharias should have had any doubt concerning the promise of God brought to him through the lips of an angel, but he did. He must have proof: "Whereby shall I know this?" The answer was a bit severe: "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew unto thee these glad tidings." That sounds well enough; but something else follows, that is harder to bear: "Thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." It is true that one often not only misses a blessing, but is punished for his unbelief. There is nothing in this world more absurd than to doubt God. No wonder that St. John tells us that by so doing we make him a liar. Doubt is the sin that damns the soul.

Zacharias tarried in the temple over time that day while in conversation with his heavenly visitor, and the people waited and wondered why he did not return; but he had bigger business on hand than they knew of. When he did appear, they were shocked because he could not speak to them. As he beckoned unto them and remained speechless, it dawned upon them that he had seen a vision in the temple.

One thought more about this blessed

child: he was filled with the Holy Ghost from his very birth. As he was to be the harbinger of the Christ, the spotless Lamb of God, nothing less would seem befitting. We must not get wild, and suppose that such can be the case with all children. If it could be, God would make it so; but for some reason he does not so ordain. This child was an exception, born into the world for a special purpose and a special work. But while it is not true that our little ones are filled with the Spirit from the moment of birth, it is true that we can so lead them that in their young and tender years they will be brought into the kingdom of our Lord by the new birth. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This second birth must come, or our little ones will never be what Jesus calls spirit. Bishop E. M. Marvin was born from above when four years of age. This writer used to have an old preacher friend who told him that his regeneration occurred before he was four years old, and that he remembered it well. Why not? The writer knows many little ones who have been blessedly saved and sanctified under ten years of age; and they are just as clear in their testimony as old saints who have been in the way for years. We need a big movement for the salvation of our children—not merely to sweep them into church-membership, for that does little good, but to get them soundly converted and wholly sanctified before the devil gets his grip on them.

ANNOUNCEMENTS.

Rev. L. Reep, Wilmore, Ky., is open for calls to evangelistic meetings. After Oct. 15, address him Abilene, Kan.

The Church of the Nazarene, Miami, Fla., is planning for a mid-winter revival campaign, with Revs. Bud Robinson and I. G. Martin preachers. The campaign will embrace the month of January.

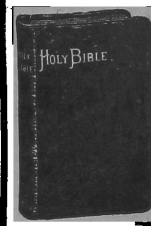
Rev. W. A. Vandersall, of Findlay, O., is open for meetings during October. Let those who desire the assistance of a devout and successful evangelist write to Brother Vandersall as above.

The churches of Chandler, Arizona, and elsewhere, are invited to get behind the prayer movement for a revival of religion that will sweep the state of Arizona. Those who are interested may address Robert McMurdo, Goodyear, Arizona.

Rev. T. J. Nixon, 1316 Highland Ave., Salina, Kan., is entering the evangelistic field and will be glad to assist any pastor desiring such help. Traveling expenses and freewill offering are the conditions on which he holds meetings.

Rev. Gordon Rainey and W. P. Eitelgeorge, of Canton, O., will work together and are open for calls. These brethren can furnish the best of references and are in every way qualified for evangelistic work. Bro. Rainey is a graduate of Asbury College and Prof. Eitelgeorge was for a number of years chorister in McKinley Memorial, Canton, O.

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TO WHOM IT MAY CONCERN.

Rev. L. A. Rogers, 1758 South Mosley St., Wichita, Kansas,..... member of the Kansas State Homes Association for fifteen years, belongs to the M. E. Church, has been preaching more or less and with a large degree of success, is entering the evangelistic field. Churches and camp meetings will make no mistake keeping him busy. He is a strong preacher of the Wesleyan type and will do good work anywhere. The writer does not hesitate in recommending him as knowing how to spread Scriptural holiness. W. R. Cain.

SPECIAL MISSIONARY NOTICE

Rev. L. Lassen one of our missionaries of Japan and Korea has recently returned to the Homeland and is under appointment to represent our work to our many friends throughout the country. Brother Lassen is one of the original members of The Great Village Campaign in Japan and has covered practically the whole land of Japan in his "journeyings off." His most recent work has been the supervision of the construction of our large new building for the Holiness Bible School in Korea. His work in Korea, however, has not been limited to "stone and mortar," for he has also between times, so to speak, witnessed the setting of some "lively stones" in the great spiritual temple of God, as he has preached Christ to the hungry people.

Brother Lassen KNOWS Japan and Korea and will be glad to visit any church, or convention and tell you of the great REVIVAL in both these countries and of God's work under our care. He will also be glad to give himself to evangelistic and holiness work, taking special meetings week-ends, or longer as desired. Rev. Lassen preaches "With the Holy Ghost sent down from heaven" and we assure our friends, wherever he goes, that souls will be "added to the Lord."

ADDRESS: Rev. L. Lassen, care God's Bible School, Cincinnati, Ohio.
Chas. F. Cowman, President.

APPOINTMENTS OF THE KENTUCKY ANNUAL CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH, BISHOP U. V. W. DARLINGTON, PRESIDING.
Harrodsburg, Ky., August 30-September 4, 1922.

(Numbers indicate year of service.)

Covington District.

Presiding Elder, C. H. Greer, 1.
Alexandria, J. E. Roberts, 1.
Benson and Curry, S. H. Pollitt, 1.
Butler, M. P. McClure, 3.
California, R. F. Jordan, 2.
Corinth, Benj. Sewell, 1.
Covington, Scott Street, Roy H. Kleiser, 4.
Covington, St. Luke's, Geo. D. Prentiss, 2.
Cynthiana, J. E. Moss, 2; F. K. Struve, supply.
Dry Ridge, E. E. Stauffer, 2.
Falmouth, F. T. Howard, 1.
Florence and Burlington, G. R. Tomlin, 3.
Fort Thomas, J. P. Strother, 2.
Georgetown, B. O. Beck, 3.
Ghent, P. C. Long, 2.
Hinton, F. D. Swanson, supply, 2.
Hughes Chapel, J. M. Baker, supply, 2.

Mt. Hope, W. B. Hall, 2.
New Columbus, J. W. Parrish, 1.
New Port, H. M. Massie, 2.
Oddville, R. M. Lee, 1.
Owenton, R. L. Oliver, 3.
Petersburg, C. M. Whitaker, 1.
Visalia, L. C. DeArmond, 1.
Walton and Erlanger, H. C. Martin, 1.
D. E. Bedinger, supply.
Warsaw, A. W. Vanderpool, 1.
Williamstown, J. R. Noland, 2.
General Evangelist, H. W. Bromley, under the Cynthiana Quarterly Conference.

Danville District.

Presiding Elder, C. L. Bohon, 3.
Bryantstown and Mt. Olivet, A. P. Jones, 2.
Burgin and Joseph Chapel, E. L. Ockerman, 1.
Burnside, S. J. Bradley, 2.
Clay County Mission, C. F. Chesnut, supply, 2.
Clay Lick, D. W. Young, supply, 3.
Corbin, O. C. Seewers, 1.
Danville, J. M. Fuqua, 2.
East Bernstadt, G. A. Young, supply, 3.
Ferguson and People's Chapel, R. Z. Newton, 1.
Gravel Switch, L. E. Otter, 1.
Harrodsburg, J. D. Redd, 4.
Lancaster, H. W. Whitaker, 1.
London, T. J. Francis, 1.
Lynch Mines, to be supplied.
Mackville, H. T. Bonny, 1.
McKendree, S. W. Dean, 2.
Meadow Creek, to be supplied.
Middlesboro, W. K. McClure, 2.
Middlesboro Circuit, M. L. Gamble, 1.
Moreland, J. E. B. Cowan, 1.
Perryville, J. Frank Richardson, 1.
Pineville, B. C. Gamble, 2.
Preachersville, J. H. Lewis, 1.
Pulaski, Jennings Hohn, 1.
Richmond, W. O. Sadler, 3.
Somerset, J. L. Clark, 2.
Stanford, E. K. Arnold, 4.
Wilmore, W. L. Clark, 2.
Wilmore Circuit, T. W. Beeler, 1.
Under Wilmore Quarterly Conference:
President Asbury College, H. C. Morrison.
President Taylor University, John Paul.
General Evangelist, Andrew Johnson.

Conference Evangelist, J. W. Hughes, J. A. MacClintock.
Students in Asbury College, W. H. K. Mackey and L. I. Goodrich.
Lexington District.

Presiding Elder, G. W. Banks, 1.
Campton and Hazel Green, R. S. Mann, 1.
Clay City, J. R. Nelson, 2.
College Hill, C. H. Caswell, 1.
Domino, T. D. Walters, supply, 4.
Estill, Adolphus Gilliam, 1.
Grassy Lick and Camargo, Edw. Allen, 1.
Hazard, E. K. Pike, 2.
Hindman, H. W. Morgan, 1.
Irvine, L. A. Fryman, 2.
Jackson, E. L. Griffey, 3.
Jenkins, E. C. Watts, 1.
Lexington, First Church, G. R. Combs, 1; E. G. B. Mann, S'up'n'y.
Lexington, Epworth, M. T. Chandler, 2.
Lexington, Park Church, J. E. Savage, 2.
Morehead and Frenchburg, R. C. Evans, 2.
Mt. Sterling, J. W. Crates, 2.
Mt. Zion, F. D. Palmeter, 2.
Nicholasville, Madison Combs, 2.
Owingsville, M. L. Talley, 1.
Quicksand, Peter Walker, 2.
Ravenna, J. W. Simpson, 1.
Sandy Hook, Llewellyn Lee, supply, 1.
Spears, Paul C. Gillespie, 1.
Versailles, J. W. Gardiner, 4.
West Liberty, C. L. Wilson, 2.
Whitesburg, to be supplied.
Winchester, First Church, U. G. Foote, 1.
Winchester, North Main, W. A. Wells, 2.
Under Winchester First Church Quarterly Conference:
President Kentucky Wesleyan College, Will B. Campbell.
Professor Kentucky Wesleyan College, E. R. Naylor.
Conference Secretary of Education, W. E. Arnold.
Missionary to Japan, T. W. B. Demaree.
Student Drew Seminary, S. T. Fitch.
Under First Church, Lexington, Quarterly Conference:
Conference Evangelist, J. B. Kendall.
Under Mt. Sterling Quarterly Conference:
Agent Superannuate Home, J. L. Went.
Student Kentucky Wesleyan College, Larue Vanderpool.

Maysville District.

Presiding Elder, F. B. Jones, 4.
Augusta, J. R. Kendall, 1.
Brooksville, E. C. Hardin, 1.
Carlsle, W. S. Maxwell, 2.
Flemingsburg, P. F. Adams, 2.
Germantown, J. M. Mathews, 1.
Helena, H. M. Knight, supply, 2.
Hillsboro, E. M. Armitage, 3.
Herrington and Oxford, Z. T. Johnson, 1.
Hutchison, W. M. Williams, 4.
Maysville, First Church, J. R. Savage, 1.
Maysville, Second Church, C. H. Rayl, 1.
Millersburg, Price T. Smith, 1.
Moorefield, L. C. Godbey, 1.
Mt. Carmel, W. S. Mitchell, 1.
Mt. Olivet, S. L. Moore, 1.
Paris, O. B. Crockett, 1.
Pine Grove and Wesley, to be supplied.
Salt Well, W. P. Davis, 1.
Sardis and Shannon, H. G. Howard, 1.

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Presiding Elder, P. J. Ross, 1.
Bedford, E. W. Ishmael, 4.
Bloomfield, G. W. Boswell, 1.
Campbellsburg, James E. Wright, 2.
Carrollton, T. W. Watts, 2.
Chaplin, Virgil L. Moore, 2.
Crestwood, W. P. Fryman, 6.
Eminence and Bethlehem, R. N. Bush, 4.
Frankfort, M. S. Clark, 4.
LaGrange, W. R. Johnson, 3.
Lawrenceburg, S. E. Ragland, 1.
Milton, Allen E. Smith, 3.
New Castle, C. R. Thomas, 2.
Oldham, E. M. Fossett, supply, 2.
Pleasureville, W. D. Welburn, 1.
Pleasureville, L. T. Allison, 1.
Port Royal, Enos Waggoner, 2.
Salt River, Geo. B. Trayner, supply, 1.
Shelby Circuit, R. R. Rose, 1.
Shelbyville, Walter C. Cropper, 3.
Simonsville, W. L. Byrd, 2.
Taylorsville, G. W. Hoffman, 2.
Woodlawn, C. M. Humphrey, 2.
Worthville, J. S. Ragan, 2.
Missionary to Africa, J. J. Davis.
Under LaGrange Quarterly Conference:
National Anti-Saloon League, G. W. Young.

Transferred.

To the Louisville Conference: E. L. Hilburn, W. Q. Vreeland, P. C. Eversole and B. C. Horton.
To the Illinois Conference, W. B. Garriott.
To the Arizona Conference, James Crutchfield.
To the Western Virginia Conference, E. T. Caton.
To the Florida Conference, E. H. Crowson.
To the St. Louis Conference, G. E. Cameron.
Transferred to Kentucky Conference:
From North Carolina Conference, S. E. Ragland.

From Louisville Conference, E. R. Naylor and J. R. Savage.

From South Georgia Conference, Z. F. Johnson.

From Southwest Missouri Conference, U. G. Foote.

TO THE HOLINESS PEOPLE OF LOUISIANA.

It is my desire and prayer that, by the help of God a Holiness Association may be established of all the holiness people in Louisiana. In carrying out this work I am appealing to each and every holiness person in the state to assist me. There is no selfish motive on my part to get into publicity nor am I seeking an office, but this writing comes from a deep and loving heart with a great burden for the salvation of souls, that they may have the experience of sanctification, and the spreading of Bible holiness. Those who believe in holiness, or the baptism of the Holy Ghost, as a second definite work of grace, subsequent to regeneration, please send me your name, address and church. Also give any suggestions you wish toward this movement.

All of the holiness people of the state should be under one head in a united strength and effort against sin in every form, and to uphold and preserve the doctrine of holiness in this perilous time of unbelief in an attack upon the Bible and its teachings.

Rev. C. H. Mayo,

NOTICE.

I would like to call attention of The Herald's readers to a small volume from the pen of Clarence True Wilson, The Divine right of Democracy. It will be an eye opener to many. He shows we are a Christian nation. Our constitution and laws are founded on the Bible. It has a right to be in our public schools. Chapter VI, The function of law in Civil Government, should be studied by every Juror and Court. This book would be excellent in a school course along with United States History.

It is "A study in Citizenship." The Abingdon Press. B. Helm.

EVANGELISTS' SLATES

C. M. DUNAWAY'S SLATE.

Canton, Ga., Oct. 2-15.
Hurlock, Md., Oct. 22-Nov. 12.
Grovefield, Fla., Nov. 19-Dec. 10.
Address, 433 S. Candier St., Decatur, Ga.

JOHN THOMAS'S SLATE.

Morgantown, W. Va., Oct. 1-22.
Ferrell, Pa., Oct. 29-Nov. 19.
Perkasee, Pa., Nov. 24-Dec. 4.
Rochester, N. Y., Dec. 10-20.
Permanent address, Wilmore, Ky.

SLATE OF C. B. FUGITT.

Pt. Isabel, Ohio, Sept. 13-24.
Oak Grove, Ohio, Oct. 1-15.
Athens, Ohio, Oct. 18-29.
Hollinsburg, Ohio, Nov. 3-12.

BONA FLEMING'S SLATE.

Alvada, Ohio, Sept. 14-24.
Akron, Ohio, Oct. 1-15.
New Castle, Pa., Oct. 19-Nov. 5.

JOHN J. HUNT, JR.'S SLATE.

Detroit, Mich., Sept. 7-30.
Quakertown, Pa., Sept. 1-14.
Windsor, Can., Oct. 1-20.
Camden, N. J., Nov. 4-26.
Home address, Media, Pa.

W. B. YATES'S SLATE.

Dodge City District, Kan., Oct. 1-Dec. 10.
Scott City, Kan., Oct. 1-22.
Garden City, Kan., Oct. 23-Nov. 19.
St. John, Kan., Nov. 20-Dec. 17.

SLATE OF JARRETTE AND DELL

AYCOCK.
Osage, Okla., Sept. 19-Oct. 1.
Home address, Atwood, Okla.

T. M. ANDERSON'S SLATE.

Chamout, N. Y., Oct. 1-15.
Adams, N. Y., Oct. 16-Nov. 5.
Alexander Bay, N. Y., Nov. 7-26.
Northville, N. Y., Nov. 28-Dec. 10.

W. W. McCORD'S SLATE.

Ashburn, Ga., Sept. 17-Oct. 1.
Coffee, Ga., Oct. 1-15.
Salem City, Ga., (camp) July 15-29, 1923.
Winder, Ga., July 30-Aug. 12.
Greensboro, Ga., Aug. 13-26.
Home address, Salem City, Ga.

L. E. WILLIAMS'S SLATE.

Fall and winter open.
Home address, Wilmore, Ky.

J. B. McBRIDE'S SLATE.

Portland, Maine, Sept. 27-Oct. 15.
Home address, 481 So. Lake Ave., Pasadena, Cal.

JAMES V. REID'S SLATE.

Durham, N. C., Oct. 15-29.
Home address, Oakland City, Ind.

CARL TUCKER'S SLATE.

Anderson, Ind., Sept. 17-Oct. 8.
Greenfield, Ind., Oct. 15-29.
Mitchell, Ind., Nov. 5-26.

ROBERT L. SELLE'S SLATE.

Hutchinson, Kan., Aug. 20-Sept. 3.
Fargo, Okla., Sept. 10-24.
Home address, Winfield, Kan.

C. K. SPELL'S SLATE.

Full until October 1.
Permanent address, Bethany, Okla.

JOHN W. CLARK'S SLATE.

West Point, Ind., (camp) Sept. 1-25.
Home address, Frankfort, Ind.

SLATE OF ALBERT REED AND WIFE

Open dates, August and September.
St. Louis Cent. Mo., Sept. 1-Oct. 1.
Home address, Wilmore, Ky.

H. E. COPELAND'S SLATE.

Weyerhauser, Wis., Sept. 17-Oct. 8.
Joliet, Ill., Oct. 15-29.
Home address, 5258 Page Blvd., St. Louis, Mo.

A. L. WHITCOMB'S SLATE.

Ava, Mo., (camp) Sept. 14-24.
Home address, University Park, Ia.

PROF. R. J. KENNEDY'S SLATE.

(Evangelist and Singer)
Harrisburg, (Houston) Tex., Sept. 15-30.
Heavener, Okla., Oct. 1-20.
Address, 3024 S. Stonewall, Greenville, Texas.

SLATE OF SANFORD AND GUYN.

Open date, Sept. 20-Oct.
Permanent address, Lexington, Ky.

WILLIAM O. NEASE'S SLATE.

Bath, Me., Sept. 22-Oct. 8.
St. Johns N. B., Can., Oct. 13-29.
Darby, Pa., Nov. 5-19.
Home address, Box 42, Olivet, Ill.

SAM A. MCCOOK'S SLATE.

River Junction, Fla., Sept. 18-Oct. 1.
Home address, Trilby, Fla.

SLATE OF GEORGE TUCKER AND

R. E. TURBEVILLE.
(Soloist and Song Leader)
Little Mack, Ark., Sept. 20-Oct. 7.
Macon, Ga., Oct. 10-25.
Franklin, Ky., Oct. 31-Nov. 15.
Home address, Guntersville, Ala.

G. F. JACOB'S SLATE.

Open date, Aug. 29-Sept. 22.
Eddyville, Iowa, Sept. 24-Oct. 15.
Junction City, Kan., Oct. 22-Nov. 19.

HARRY S. ALLEN'S SLATE.

Wewoka, Okla., Sept. 23-Oct. 8.
Macon, Ga., Oct. 15-29.
Home address, Macon, Ga., Route 1.

ALVIN YOUNG'S SLATE.

Alexander Bay, N. Y., Nov. 7-26.
Northville, N. Y., Nov. 28-Dec. 10.
Home address, Clarence, Mo.

SLATE OF R. J. KIEFER AND WIFE.

Home address, 171 W. Lane Ave., Columbus, Ohio.

C. W. BUTLER'S SLATE.

Maysville, Ky., Sept. 17-Oct. 1.
Home address, 3219 Cedar St., Cleveland, Ohio.

HOWARD W. SWEETEN'S SLATE.

Indian Head, Md., Sept. 8-25.
Washington, D. C., Sept. 30-Oct. 16.
Norfolk, Va., Oct. 21-Nov. 5.

SLATE OF E. E. SHELHAMER AND

WIFE.
Seattle, Wash., Sept. 17-Oct. 1.
Everette, Wash., Oct. 6-15.
Modesta, Cal., Oct. 15-19.

ROY L. HOLLENBACK'S SLATE.

Jonesboro, La., Sept. 14-Oct. 1.
Home address, Clarence, Mo.

EARL B. MOLL'S SLATE.

Magnolia, N. C., Sept. 10-24.
Ft. Lauderdale, Fla., Oct. 1-15.
Permanent address, Conway, S. C.

W. E. SELL'S SLATE.

Edgefield, S. C., Sept. 24-Oct. 8.

L. L. PICKETT'S SLATE.

Milton, Pa., Sept. 20-Oct. 8.
Home address, Wilmore, Ky.

A. S. CLARK'S SLATE.

Fargo, Okla., Sept. 10-24.
Fargo, Okla., Sept. 10-22.
Spivey, Kan., Sept. 24-Oct. 8.
Pretty Prairie, Kan., Oct. 15-Nov. 5.
Open for calls for camps during the summer. Home address, Winfield, Kan.

F. E. PUTNEY'S SLATE.

New Mexico District, August and September.
Home address, 207 S. Millwood, Wichita, Kansas.

CHAS. H. McEWEEN'S SLATE.

(Song Evangelist)
Tangier, Okla., Sept. 3-24.
Open dates from Sept. 24 to Nov. 1.
Address Fayetteville, Ark., Box 399.

OTTO HORSLEY'S SLATE.

Bunker Hill, Ill., Sept. 3-24.
Address, Marion, Ill.

JOHN E. HEWSON'S SLATE.

Wichita, Kan., Sept. 24-Oct. 8.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

EDWARD R. KELLEY'S SLATE.

Open date, Sept. 24-Oct. 8.
Address Laclede, Mo.

SLATE OF GEO. AND EFFIE MOORE.

California, Pa., Sept. 15-Oct. 1.
Shelbyville, Ind., Oct. 8-22.
Duncan, Okla., Nov. 2-19.

S. B. RENSNAW'S SLATE.

Chickashaw, Okla., Sept. 2-24.
Marshfield, Okla., Oct. 1-29.
Home address, 4345 Trumbull Ave., Detroit, Mich.

SLATE OF OWEN AND INGLER.

Evangelists.
Fairfield, Idaho, Sept. 17-Oct. 1.
Home address, Box 237, Nampa, Idaho.

CHAS. L. SLATER'S SLATE.

Kingswood, Ky., Sept. 6-30.
Marion, Ind., Oct. 1-15.
Milton, Pa., Oct. 22-Nov. 5.
Cambridge, Md., Nov. 12-26.
Cincinnati, Ohio, Nov. 28-30.
Home address, Kingswood, Ky.

FOUNTAIN-KENT EVANGELISTIC

PARTY.
Carroll Co., camp meeting, Sept. 20-Oct. 1.
Home address, Green City, Mo.

SLATE OF THE MACKAY SISTERS.

Birmingham, Ala., Sept. 15-Oct. 1.
Cleveland, Kan., Oct. 22-Nov. 5.
Attica, Kan., Nov. 5-26.
New Cumberland, W. Va., Dec. 1-29.
Front Royal, Va., Jan. 1-21.
Rising Sun, Md., Jan. 22-Feb. 11.
Home address, New Cumberland, W. Va.

W. E. CAIN'S SLATE.

Coshocton, Ohio, Sept. 14-30.
Newark, Ohio, Oct. 6-22.

C. E. EDWARDS'S SLATE.

(Singer)
Wickliffe, Ky., Sept. 17-30.
Montpelier, Ind., Oct. 1-22.
Home address, Barlow, Ky.

S. W. STONE'S SLATE.

Gravette, Ark., Sept. 12-24.
El Dorado Springs, Mo., Sept. 26-Oct. 8.
418 So. Fern Ave., Ontario, Cal.

W. W. LOVELESS'S SLATE.

Millfield, Ohio, Sept. 14-Oct. 1.
Home address, London, Ohio.

B. T. FLANERY'S SLATE.

Mitchell, Ind., Oct. 8-29.
Home address, Clam Falls, Wis., Rt. 2.

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M. VAYHINGER'S SLATE.

New Castle, Pa., Sept. 8-Oct. 15.

ANDREW JOHNSON'S SLATE.

Peafast, Ohio, Sept. 15-30.
Home address, Wilmore, Ky.

PRESTON KENNEDY'S SLATE.

Whilmington, Del., Sept. 8-Oct. 1.
Dover, Del., Oct. 5-31.
Millville, N. J., Nov. 5-19.
The Lake M. E. Church, Nov. 23-Dec. 10.

JAMES T. MAFFIN'S SLATE.

Wayne, W. Va., Sept. 12-24.

F. W. COX'S SLATE.

Conotton, Ohio, Sept. 14-24.
Mail care F. Hiesman, Loveland, Ohio, Route 1.

M. E. BAKER'S SLATE.

Brazil, Ind., Sept. 27-Oct. 2.
Home address, 914 W. 28th St., Indianapolis, Ind.

H. A. LEIGHTLEY'S SLATE.

Open dates, October and November.
Home address, Ashland, Ky.

W. R. HALLMAN'S SLATE.

(Song Leader)
Taylor Springs, N. M., Sept. 24-Oct. 15.
Berne, Ind., Nov. 19-Dec. 10.
Open date between Oct. 15 and Nov. 19.

RAYMOND BROWNING'S SLATE.

Burlington, N. C., Sept. 17-Oct. 15.

C. L. WIREMAN'S SLATE.

Open date, Sept. 6-Oct. 1.
Home address, Lexington, Ky.

SLATE OF L. J. MILLER AND

D. WARD MILAM.
Fitzgerald, Ga., Sept. 17-Oct. 1.
Americus, Ga., Oct. 3-22.
Moundsville, W. Va., Oct. 29-Nov. 26.
Elkins, W. Va., Nov. 28-Dec. 17.
Dallas, Texas, Dec. 20-21.
Nashville, Tenn., Dec. 23-30.
Tarkenton, W. Va., Dec. 31-Jan. 21.
San Antonio, Tex., Jan. 28-Feb. 18.
Racine, Wis., Feb. 25-March 25.
Meridian, Miss., April 1-22.

SLATE OF TORMOHLER PARTY.

Scio, Ohio, Sept. 12-24.

SLATE OF URAL AND ALMA HOLLEN-

BACK.
Open date, Sept. 14-Oct. 1.
Upland, Ind., Oct. 6-22.
Home address, Greenfield, Ind.

SLATE OF A. R. AND LELA MONT-

GOMERY JEFFERS.
Brookport, Ill., Sept. 10-24.
Alton, Ill., (Conf.) Sept. 27-Oct. 1.
Home address, 800 Grove St., Evansville, Ind.

REV. H. D. WARNER'S SLATE.

Madisonville, Ky., Sept. 15-23.

SLATE OF P. F. ELLIOTT.

Muskegon, Mich., Sept. 8-24.
Detroit, Mich., Oct. 1-15.
Three Oaks, Mich., Oct. 20-29.
Stroudsburg, Pa., Nov. 19-Dec. 3.
Dayton, Ohio, Dec. 10-17.

SLATE OF COLLIER AND SCOTT.

Nashville, Tenn., Sept. 20-30.
Open dates, October.

MISS IMOGENE QUINN'S SLATE.

Orland, Ind., Oct. 8-29.
Home address, 909 N. Tuxedo, Indianapolis, Ind.

HARRY MORROW'S SLATE.

Chadwick, Ill., Oct. 1-22.
South Whitley, Ind., Nov. 5-26.
Williamston, Mich., Dec. 3-24.

A BRITTON PETERSON'S SLATE.

Dardington, Md., Sept. 10-24.
Gap, Pa., Sept. 28-Oct. 8.
Lebanon, Pa., Oct. 11-29.
Morrisville, Pa., Oct. 31-Nov. 6.
Upland, Pa., Nov. 8-19.
Mt. Airy, Phila., Pa., Nov. 22-Dec. 3.
Mt. Nabo, Pa., Dec. 6-17.
Forty-third St., Philadelphia, Dec. 31-Jan. 14.
Epworth, M. E., Philadelphia, Pa., Jan. 17-Feb. 4.
Home address, 5649 Malcolm St., Philadelphia, Pa.

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Greenwood, S. C., Oct. 8-22.

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EDNA M. BANNING'S SLATE.

East Liverpool, Ohio, Oct. 1-22.

C. W. RUTHS'S SLATE.

Kitchener, Ont., Can., Sept. 10-24.
Kokomo, Ind., Sept. 29-Oct. 8.
Olivet, Ill., Oct. 13-22.
Pittsburgh, Pa., Oct. 27-Nov. 5.
Brooklyn, N. Y., Nov. 6-12.
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Cadoga, Pa., Nov. 24-Dec. 8.
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TENT MEETINGS

Conducted by Asbury College Students, Gleason, Reid and McQueen.

The first tent meeting of the summer of 1922 was held at Bergholz, O. Being led of the Spirit there and having the sanction of all the official board of the M. E. Church we began to press the battle for souls in that place. Satan was in the fight from the beginning, but Jesus gave victory in answer to the humble cries of God's people. The first Tuesday night there were 15 at the altar who were saved. From then on many precious souls found the Lord in saving and sanctifying power both in the night services and in the splendid prayer meetings which were held at 10:00 A. M. each morning in the homes. On one Wednesday night and a rainy Sunday afternoon the power of God came down in an exceptionally marvelous way and swept souls into the kingdom. Homes were truly transformed, souls saved, reclaimed and sanctified and God's children edified with the refreshing from the Lord. In all forty-five were saved and twenty-five sanctified.

After the first meeting we felt led of the Spirit to go up into Northwestern Pennsylvania at Bear Lake. This second meeting was held in a small village, and in a very busy time for the farmers because they were haying, and this was one reason for a small attendance at services. Few attended the daily prayer services regularly, but Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." The Lord answered prayer and eleven were saved and four sanctified, and gospel seed sown for the Master.

The third meeting of the summer seemed to come providentially in answer to the prayers of God's faithful children in Ashville, N. Y. By God's providence they seemed to be checked when trying to hold a meeting at an earlier date. The first Wednesday night six were saved, and the next night seven. God's Spirit then seemed to work secretly among hearts, and one man confessed that he was miserable and could not sleep, and after making restitution he got gloriously saved. One young man who was called to preach got wonderfully sanctified and laughed in the joy of the Lord for nearly an hour. He will be in Asbury College this year. The cottage prayer meetings daily, were the most wonderful during the summer, where souls got convicted, converted, sanctified, blessed and edified. Being led of the Lord out in a country home, we had a prayer meeting and as a result the man hitched up his horse and started out as we came away to make things right with his neighbors. In another home where the father had one side partly paralyzed he said the Lord had allowed this affliction to come upon him to bring him to the Lord and he had been saved since the affliction came. Few of his words could be understood but he tried to tell his experience to his boys, but he couldn't, so when they came in from work I told them, and talked salvation to them, and as a result the older boy came to church the next morning and got saved at an altar of prayer. This meeting closed with thirty-five saved and thirty sanctified with good experiences.

TRUTH AND FALSEHOOD.

Will O. Scott.

Two sinewy men, in the legend old,
Went into the river to bathe, we're told.
They were both in the strength and vigor of youth;
The one named Falsehood, the other Truth—
Falsehood first through, so the story goes,
Leaped out of the water and into Truth's clothes,
And Truth, rejecting the other's, with scorn,
Remains still as naked as when he was born:
So this is the reason that Error flies,
Like an angel of light, in a false disguise;
The reason that Falsehood dwells to-day
In palaces, purple-clad, and gay,
While Truth, like Lazarus, full of sores,
Is fed with crumbs at the rich men's doors!

INDESCRIBABLE VISIONS OF GOD.

I was powerfully converted to God in an old-fashioned revival meeting that swept the northwest part of Indiana, over forty-five years ago. From that time I lost all interest in everything but the work of God and the salvation of souls. All through the many years of my evangelistic work, God has heard my heart cry and we have seen many thorough and far-reaching revivals. We left our home in Grand Rapids, Mich., over a year ago and came to this coast to do evangelistic work and look after our temporal interest. A few months ago we came down with the "flu" and while suffering with that affliction our heart failure which we had been delivered from in answer to prayer returned and God permitted us to see our danger and cry for help. No language can describe our emotions and the visions we had of God and eternity; the indescribable love for God and a lost world and the desolation of Zion was beyond description; while we were living the victorious life and had no leadings to pray for a preparation to meet God, we felt and realized our limitations as never before and promised God if he would spare our lives we would know the possibilities of prayer and intercession in a deeper sense than we had ever realized in the past. While weeping and praying the answer came, and we have a greater victory of faith for everything that God has provided for us in the atonement for soul, body and spirit, and to know all that God wants us to know about the ministry of intercession and soul travail; unbelief never looked so inconsistent as it does now.

God is giving us a great burden of prayer for the desolation of Zion and a closer and deeper fellowship for all Christians and a great faith for our temporal prosperity and our evangelistic work which God has called us to do. God is answering prayer and it will not be long until we will be able to give our time to holding convocations of prayer as we have done in the past. Parties wishing to correspond with us, can write me at 428 So. Hone St., Los Angeles, Cal.

I remain your brother in Christian love,
S. B. Shaw.

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I believe in the religion of John Wesley, whose methods were Bible methods, and God's methods, and the religion of Joshua Soule, William McKendree and others of that day and this day, who know the power of the Holy Ghost to cleanse from all sin and can shout their praises unto God. I believe in a heart-felt religion, the kind you can know, and that keeps us from sin every day we live. Praise his Holy name.

I believe that a man is born in sin, with a sinful nature called the Old Man, Old Adam, Carnal nature etc. This must be cleansed from the heart by the power of the Holy Ghost before one can have full salvation. I believe that the Holy Ghost brings conviction of sin upon the sinner and leads the sinner to repent: that God through his love forgives the sinner of all past sins. He is then regenerated or living in a state of regeneration. He has obtained pardon and has received the first definite work of grace.

I believe that after hungering and thirsting, fasting and praying, groaning and seeking for heart purity, for freedom from the sinful nature, the Holy Ghost comes down into the heart and cleanses it from all inbred sin, from all inward evil desires, from all inner evil tempers. They are then sanctified wholly or baptized with the Holy Ghost. They have taken on the nature of holiness. They have received the second definite work of grace or second benefit, the "Second Blessing" so called. Rev. C. H. Mayo.

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again from heaven, What God hath
cleansed, that call not thou com-
mon.

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6 That which is born of the flesh
is flesh; and that which is born of
the Spirit is spirit.

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Louisville, Ky., Wednesday, Sept. 27, 1922.
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Vol. 34, No. 39.

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By The Editor.

AND now abideth faith, hope, love, these three; but the greatest of these is love."—Paul.

"No man shall drag me down by making me hate him."—Booker T. Washington. This sentence fell from the lips of a colored man, but it is a white sentence. In depth of meaning and soundness of philosophy, it will rank with the best from Aristotle or Plato.

Men may rise in wealth, learning, social influence and political power with hearts full of hatred against a fellow-man, but no man can rise in moral character and spiritual life with the hatred of a human being in his breast. It takes love to elevate the soul.

A compassionate God has implanted the instinct of love in the breasts of the lower animals, as is constantly manifested in their care for their young and their desire for the society of their kind. The insects in the air, the animalculae in a drop of water revel in affection for each other and may be found disporting themselves in the delights of their love. Love for his mate tunes the song of the robin, the thrush, the mockingbird. He who gave all life, made love as universal as life. Wherever there is life there is this sacred thing which makes happiness possible.

The higher the order of life, the greater the possibilities of this highest instinct—love. There is nothing so elevating and refining in its influence upon man. The man who loves his dog is a better man than the scowling, degraded creature who has driven all affection out of his nature and loves nothing. Have you not noticed the pleasing interest, the effect of the love for even the lower animals upon a man? A man devoted to the culture of flowers, bees, poultry, some line of architecture or stock-raising, who does his work not so much for the financial benefit to be derived from it, but for the love of it, for the love of the living creatures he cares for, protects, and develops, becomes a higher order of man. He is likely to be successful in his labors.

The love of books, art and music enlarges and cultivates the soul, changes the expression of the countenance, adds grace to the movement and modulates the tone of the voice. If you would develop your children to their best, let them have living pets. The care of them, solicitude and affection for them, will have a decided tendency to develop the best side of your child; your boy is growing in the best part of him when he is binding up a broken limb or sore foot of his pet dog or forgetting his sports in giving careful attention to a motherless lamb or a sick calf.

Look out for those people who cannot bear the presence of a kitten on the hearth, who

kick the dog off the porch and have no affection for dumb brutes. Love is the invisible block and tackle that lifts man and woman on to the higher planes of human life. The love of family, fellow-men, flag, and native land is the cement of the State, makes civilization and progress a possibility. It is the strong cord which binds nations and men together. It is the cement which holds the foundations of society in place. Love is the undying principle of all good, the torch of enlightenment, the drive wheels of true advancement, the spirit of reform and the stairway which leads up to the Paradise of God.

The great love of which St. Paul speaks in the thirteenth of Corinthians is not mere animal love or human love. It is the love of God. To have the love of God shed abroad in the heart by the Holy Ghost is the highest and best and chiefest good in all the wide world. It sanctifies all other love. It makes the first and great commandment and the second, which is like unto it, possible. This love imparted by the Holy Spirit from the heart of the Infinite Father enables one to love his enemies. This love is the great winner. It can wear out all opposition. It endureth all things, beareth all things, hopeth all things. It triumphs over poverty, persecution, sickness and death. It takes away all fear; it gives poise and rest and assurance to the human soul. How blessed are those who have reached this high altitude, who have the love of God shed abroad in their hearts by the Holy Ghost.

Death of Bishop John C. Kilgo.

FOR a long time our beloved Bishop Kilgo had been in poor health. His frail body was too weak a tenement to hold the powerful pulsations of his mighty spirit. He was far more soul than body.

For something more than two years his physical condition was such that he could not attend to his episcopal duties. He loved the Church with a fervent heart. The pulpit was his throne; he was at his very best when preaching the gospel to the multitudes. He longed for the restoration of his health and the privilege of carrying God's message to the people.

I had several delightful little visits with him at the recent General Conference at Hot Springs. Notwithstanding the weakened condition of his body he was hoping for recovery and longing to be able to again serve the Church of the Lord Jesus. He was full of holy faith in the Bible and the Christ of the Bible. He had a deep, devout, holy love for the Lord Jesus Christ. He was jealous

for the doctrines of his beloved Church. He knew the power of the gospel that saves men and gives them an assurance of salvation. His heart was grieved and he was full of protest against all teachings and invasions of the false and skeptical encroachments that contradict and invalidate the gospel as it came from the lips of Jesus and the inspired pens of the apostles.

Bishop Kilgo was a great man. He came of a family of most excellent people. He was born with special gifts. He was a student and a thinker. He had a penetrating mind; he loved the truth. His spiritual and intellectual man fed upon it. He was a close student of human nature; he understood men. He was affectionate, loved his friends intensely; was a man of large vision. His labors at Trinity College were faithful, exhaustive, and constructive. He put himself into his work. He breathed his very spirit into the trees and shrubs and flowers on the beautiful campus of Trinity. He was a lover of flowers, and they responded to his affection and bloomed back to him their appreciation of his tender care.

It was my very great privilege to preach a series of sermons at the West Virginia Conference over which he presided a few years ago. We were entertained in the same home. No other visitors were being entertained in this home, our rooms were opposite each other and we were much of the time together. When I would call on him I would find him sitting with his Greek Testament in his hand reveling with delight in the deep things of the gospel. His conversations were confined almost entirely to the words of our Lord or the writings of the apostles. Several times as we walked to church together he would stop to comment on a passage of Scripture.

One day during the session of the General Conference in Atlanta, I found him sitting quietly in the back room of the great Wesleyan Church; he crossed his feet on the window sill and said, "Morrison, I could not sleep last night, I got up and opened my Testament at this text," naming the passage, "and as I read it my mind took up this line of thought." He then preached me a wonderful sermon. I was charmed and my heart was warmed as he slowly, with deep and measured tones, poured out the beautiful truths of the gospel.

He once visited us at Asbury College and preached our Commencement sermon, a sermon that will not be forgotten by those who were privileged to hear him. He was one of the most eloquent preachers in the American pulpit. He was systematic in arrangement, clear and forceful in argument, apt and illuminating in illustration, unctuous and powerful in utterance. We walked and talked together and my faith was strengthened, my life enriched by our communion.

(Continued on page 8)

Are We Going Forward or Backward?

Rev. G. W. Ridout, D. D., Corresponding Editor.



HE cause of liberty in Church and State has always been furthered and conserved by courageous men who were not afraid to speak out when things were going wrong. Indeed, the history of government proves that one of the most potent instruments for the protection of a people's liberties has been a healthy, vigorous, vigilant opposition force. In the history of the United States nothing perhaps has contributed more to the maintenance of liberty than a watchful, persistent opposition made up of men who, when things were not going right, were not afraid to criticise the *status quo*.

We never would have had a Reformation, an English Bible, or a Wesleyan Revival if the men of those days had stayed 'stand-patters' and never opened their mouths at the wrongs that were being perpetrated in the name of the Church and Religion. To designate men who are protesting against error or wrong, either in their teachings or administration, as "knockers," "kickers," "malcontents," "mossbacks," etc., is neither the logical nor sensible thing to do. In this age of free press and free speech the Church would do a perilous thing to cast out as evil men whose convictions and conscience forbid them to keep silent, whilst the destructive critics carry away the doctrines of the Church, the schools teach infidelity, the pulpit utters strange things and the leaders run the church onto the rocks.

The Centenary, it was claimed, "was conceived in prayer and born in faith;" and it certainly achieved some notably worthy results.

1. It emphasized stewardship.
2. It emphasized the tithe.
3. It produced a new spirit of giving.
4. It made possible many Church projects, both at home and abroad.
5. It developed in the Church a world consciousness and united itself to help a war-stricken, starving, distressed world.
6. It developed Missions.

While all this is true, we have not witnessed the spiritual development that devout and godly people desired from such a world propaganda. Our old world has undergone some startling changes since the war and we have not been able to cope with the evils incident to the transitional period in political and religious affairs. Judging from what we have seen and read in the secular and religious press, we are compelled to admit that:

1. There has been an unparalleled growth of the Movies in the Churches.
2. There has been a shocking increase of Modernism or the New Theology.
3. There has been a notorious growth of teaching religion instead of preaching the gospel.
4. There has been a great increase in the ministry of men who are "aliens and for-

OLD-TIME PREACHING

Rev. T. DeWitt Talmage.

.. There is such a thing as too much deliberation in religion. The game gets away from us while we are loading the gun. The Methodist Church, like the Presbyterian and Baptist and Episcopalian, has, of late, felt the tendency to settle on its lees, and build granite churches, and whittle his old-time hallelujahs down to a quartette, and hand the people up to heaven with delicate kid-gloves, which, at the least strain, split in the back. I would not give one of the backwoods Methodist meetings, where I used, in boyhood, occasionally to go and stand at the door, afraid to go in—for they had fifty persons converted there in one night—for a hundred precise churches where they preserve their religion from spoiling by keeping it on ice.

We now want a flashing up of the old-time Christian heroics. So afraid is the Church of a sensation, that it goes into stagnation. It costs from one hundred and fifty thousand dollars to two hundred and fifty thousand dollars to build a church in which to get a few hundred people to heaven, when those two hundred and fifty thousand dollars, rightly applied, would build gospel advantages for ten times the number. In addition to church history, and the dead languages, we want a new professorate in our theological seminaries, one that will teach our candidates for the ministry how to shoot on the wing. Saddle-bags preached the Gospel very well in olden times, but saddle-bags must be exchanged for railroads and telegraph wires and big tents. Instead of taking a whole day to whip up one fish from the water, we must swing out the great Gospel net and sweep into the kingdom a whole school of them. He who is afraid of revivals had better die now, before nations are born in a day.

eigners" to Methodist theology, Methodist doctrines, and the "faith of our Fathers."

5. There has been a remarkable growth of community churches, social service, welfare work, etc., and an alarming diminishing of the Revival in the Holy Spirit.

6. There has been a huge development of modern evangelism of machine-and-methods type, where repentance and regeneration as a requisite in entering the kingdom, and holiness as necessary to enter heaven, have had but little emphasis, consequently multitudes have joined the churches still unconverted and unsaved.

7. There has been the most violent, and at times, tyrannical hostility to the Second Coming on the part of many.

8. There has been a great increase of the New Theology in foreign mission fields due to the sending of young missionaries (?) tainted with modern thought. (In some foreign fields native Christians are organizing themselves against the higher critics.)

9. There has been a greater alliance between the Church and the World. Churches have joined hands with the theater and dance with a boldness never known before.

We are bound to allow the above conditions notwithstanding the fact that the Church made such strides during the Centenary Movement; and we are constrained to believe that these facts only go to prove that

"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Dr. George Hughes, writing of the Centenary of Methodism of 1866, pointed out then (62 years ago) some of the signs of the times thus:

1. "The demoralizing influences of the Civil War.
2. "The removal of the experimental tests of Methodism.
3. "Inordinate ambition respecting style of Church architecture and forms of worship, and an unusual rage for church building.
4. "A ministry conformed to the spirit of the age. Glittering generalities pervade the pulpit. The sword of the Spirit, if it be wielded at all, is by gloved hands. Its two-edged keenness is not felt, being so thickly garlanded with flowers."

With grieved heart may we not say that the same things may be written today, and with greater emphasis, because conditions are an hundredfold worse. We are reminded of the language of Bishop Gilbert Haven who, writing of the worldliness of his day said, "The world is too much with us. It pushes its earthly and corrupting influence upon the Church; it makes her as greedy as itself of pleasure, honor, wealth. It thrusts baubles upon the forms and faces of the maidens and makes them more anxious for outward adorning than for inward adorning. It makes her youths lovers of pleasures, rather than lovers of God. It heats her men of position and power with lusts of the flesh, lusts for fame, lusts for gold—everything but a burning passion for Christ and souls. It invades the Church at every pore and weakens and destroys her; so has she fallen again and again in her past history; so will she fall again and again unless power divine continually inspires, upraises and sanctifies."

We fear the emphasis is not laid upon Evangelism as it should be. No great event in evangelization has taken place. No great revivals have broken out. No harvesting souls, as in the days of Wesley, Whitefield, Finney and Moody. Why are there so few genuine revivals? Why are our schools permeated with false teachings? I think the Bishop of London furnishes an adequate reply. He said: "The future belongs to no church that sinks to the level of the new theology." We need expect no great Evangelistic Movement until our churches are in charge of men who are thoroughly saved and Spirit-filled; who will place regeneration again on the map, who will emphasize evangelization, and give the Holy Ghost leadership in the church plans and programs. Who will arise, and Gideon like, call the hosts to battle and put the Midianites to flight? God speed the day of moral, spiritual and official house-cleaning. Till this takes place things will grow worse, not better.

The Human Touch.

Rev. T. Richardson Gray.



potter slowly fashioning an earthen vessel with his hands, was asked, "Why don't you employ machinery instead of your hands?" To which the workman answered, "We have tried that, but it doesn't succeed alone: somehow it lacked the human touch." And that is as true of Redemption; it cannot be done by machinery, by angels, nor by absent treat-

ment. In this age of social gospel, of radio sermons, pageants, motion pictures, proxy, and other substitutions, the human touch is lacking. Recently a man elected to office was asked what contributed most to his election; "Personal visitation of the homes of the voters," he answered. It was this human touch that the Savior commended in the case of the Samaritan Hospital and its one patient; and the absence of it brought forth

his condemnation. "I was sick, in prison, hungry, thirsty, naked, and ye ministered not unto me." Blind Saul, alone in dejection and misery, expecting only prison or execution, was aroused to hope by a human touch and voice: "Brother Saul, the Lord hath sent me." And as he recounts his hard Malta Island experiences, that which gives it relief, lingers tenderly in the words, "They showed us no little kindness." The Human

Touch, therefore, as dealt with herein, is threefold, viz, *Personal, Sympathetic, Familiar*.

IT IS PERSONAL.

Christ came to us in Person, so must the Holy Spirit. A gentleman said, "Surely you don't believe in a personal God in this age?" We answered, "Yes, and more so than in any other age." It is true, the ancient peoples had vague, misty conceptions of God. "Who is God? where is he? Is he good or bad—or both?" Jesus is the answer to these questions in Person. The *personal* way is slow, but it is the effective way. Men have thought, "If only the world could have been swept back into order by one mighty stroke of Omnipotence." If Jesus could have "saved himself," and his early followers played safe by employing some foreign agency, what suffering would have been unknown. But the Savior came himself, and by a slow, tortuous way, by personal touch, set in motion the redemptive forces, not with the "Nature of angels, but the seed of Abraham." As one has expressed it—

"He watched and wept, prayed and felt for all,
Allured to brighter worlds, and led the way."

The personal touch lingers long in memory. Dr. Francis E. Clark writes of a Sunday he spent with Mr. Wannamaker and his great church in Philadelphia. By 9 P. M. he was dog tired: "The busiest Sunday in my life," he said. On checking up, he found he had attended nine meetings that day, but what was his surprise to learn that Mr. Wannamaker had led eleven services. But the most impressive event was yet to come. "I miss a little girl from Bible School," he said. "What, miss one out of more than three thousand?" "Yes," he answered, "And she is reported sick, we must see her yet tonight." And this is what happened: Together with this Merchant Prince, they went out and found that little girl in that big city, her face brightening up as they entered the room. Mr. Wannamaker sat and talked to her cheerily, the while holding her little hand, her countenance aglow with interest and delight. And then this great lover of little children kneeled and prayed—just a simple childlike talk with God. Mr. Clark left with this thought in his mind—the worth of the *personal* touch. The child cannot remember all that is taught her in the big church school, but all the ages can never efface from her memory that personal visit and that prayer. For—

"Kind hearts are more than coronets—
And simple faith than Norman blood."
What should we say, but "Go and do likewise."

A much neglected door of opportunity to ministers is the public school. Here the personal touch means so much to children. The writer regrets that in earlier years he failed here. Since then, however, every chance to visit a school is taken, and no service has afforded more satisfaction.

A SYMPATHETIC TOUCH.

"He was touched with a feeling of our infirmities." He was "Moved with compassion." And would have us "Invite the poor, lame, maimed and blind." It was the world's wretched condition that appealed strongly to the sympathies of Christ. At Halifax a sign reads, "Receivers of Wrecks." Christ is receiver of moral and physical wrecks. And who indeed has not felt, in dire distress, some tenderly compelling touch, a "Savior's love revealing." Does not sympathy anticipate suffering? for without it sympathy would neither be necessary nor possible.

It is found even in the nature of his lesser creatures. One Sunday morning, a bird became entangled in a string in a tree-top. With a pole we sought to free it; in so doing the bird was injured, and screamed out in pain. Instantly a dozen birds of its kind flew from as many directions to the assist-

ance of their mate. Should not his higher creatures respond as readily to the call of their less fortunate fellows who often wait in vain a touch of sympathy. In striking contrast to Christ's words, "Come unto me all ye laborers," was the attitude of a man known as an hard taskmaster. We sat with him on his porch watching his men toil on through the rain. He seemed amused at their plight. To this day we have not forgotten his harsh laugh and his cold, unfeeling manner as he remarked, "Boys, I feel for you but I can't reach you."

A gentleman was examining an opal; he thought the price out of proportion to its dull lusterless appearance. "But it is what we call 'the sympathetic' stone," said the salesman, taking it from the case and gripping it in his hand. On opening his hand, the stone glowed in all the splendor of the rainbow. And thus will the soul's luster be revealed by the sympathetic grip. The world is wicked, but it responds to the touch of sympathy. Yet how circumscribed and restricted our mercies. We read of sad accidents; perhaps the tragic death of dear children; the consequences pitiable in the extreme; the grief appalling. Our sympathy is temporarily awakened, but the affair is soon forgotten, the unfortunates are at a distance, you know, we have troubles of our own, and, anyhow, they are strangers. Why not rather send a note of sympathy to the distressed, "*From a stranger*."

"Would it lighten your burden if you knew
That here in the dark we are crying with you?"

An editor prepared a booklet which he mailed to all whom he chanced or hear of as being in sorrow or suffering. (The writer furnishes cards of appropriate verse for this purpose). And what a ministry is this—the "binding up of the broken-hearted," a mission that engrossed the mind, and employed the time of Christ himself, and one that angels covet to do. Therefore it is with grave and solemn feelings that we pen these lines, for in this day of mind education, of world information, rationalism is made to outstrip the heart, but what will mere knowledge avail if sympathy perish from the earth?

"The night has a thousand eyes, the day but one,
Yet the light of a whole world dies with the setting sun.
The mind has a thousand eyes, the heart but one,
Yet the light of a whole life dies when love is done."

THE FAMILIAR TOUCH.

"As the children are flesh and blood, so Christ also took part of the same." As man, he became familiar with human needs and frailties, "That he might succor them that are tempted." We win the hearts of ignorant tribes by adjusting ourselves to their language and customs. Every child becomes interested in an illustration with which it is acquainted. And to touch the hearts of people, we must have their experience.

A soldier of the recent war, lying wounded, with eyes bandaged, was awakened by some one working over him: "Mother," he said, "That's you mother, I know you are here, I recognize your touch." A man came forward in our Sunday evening service, gave his hand, and said, "I want to recover," but he disappeared for some months. One day he unexpectedly showed up at church. When asked where he had been he replied, "To Texas to visit the grave of my wife and child." Then he revealed this about himself. "I am an ex-minister of the gospel, but with the loss of wife and child went all my ambitions; I was as one crushed to the earth, down and out." The minister took his hand saying, "My friend, I know how you feel, I've been along there, but there's a way out." Here was the familiar, kindred spirit.

Even music, to reach people's hearts, must have something of the familiar. I remember once when a great crowd of us were assembled to raise funds for the World's Fair. A notable operatic singer was engaged; but her wonderful classical music was not fully appreciated excepting by a few; but when at last she returned to the stage and sang "Annie Laurie" the demonstration was proof that she had touched the hearts of that audience. And when one returned and sang "Gates Ajar" the assembly was surprised and deeply moved at the old familiar song—"O depth of mercy can it be, that gate was left ajar for me."

"Sing me a song so sweet and low—
Of loves and days of the long ago:
Sing not in notes of classic refrain,
But sing in my heart's familiar strain;
Sing of the touch that I have known,
Of joys and loves I can call my own."

Somehow we do not feel drawn to Angels in our troubles; they seem so unfamiliar, they do not understand us. But we turn instinctively to the Man of Nazareth, saying, "Jesus, you know us; you are familiar with us; you had our earthly experiences, we know your touch, we come to you." And will heaven itself lack the familiar touch? And the soul, carrying into home imperishable longings for voices, associations, and scenes of the past, wander in vain search for some familiar strain or touch with which to match its hunger? Shall we bid adieu forever to sweet little children, singing birds and blossoming flowers? While it will be spiritual, the company a blood-washed one, yet we believe there will be much of the familiar, not far removed from our purest earthly loves, and spiritual joys; for heaven will be what our earthly experiences have fitted us for, and into its order we shall find a natural and ready adjustment. There, as here, will be felt the *Human Touch—Personal, Sympathetic, Familiar*.

"A home unhurt by sighs or tears,
Where waiteth many a well-known face.
Not strange and cold, but very dear,
The glad Home-land, not far away—
Where none are sick, or poor, or lone,
The place where we shall find our own."

Coast to Coast Conventions.

The National Association for the Promotion of Holiness will conduct another series of intensive evangelistic rallies throughout the United States and in Canada in the fall and winter of 1922 and 1923.

Vital spirituality with holiness as the dominant note will be the theme of these conventions. Dr. Andrew Gillies of the M. E. Church, said in a recent article, "Humanity is nervously sick, mentally befogged, and morally adrift, because spiritually bereft." And Professor John Wright Buckham, addressing the Philosophical Union of the University of California, declared that "The deeper thought of our time is turning away from religion as dogma, as theory, as ethics, to religion as experience." To be of service to pastors, churches and communities in restoring that spirituality, of which humanity is bereft, by experimental salvation that makes men holy in the New Testament sense is the aim and object of the Association in this work.

Strictly interdenominational and thoroughly evangelistic, the plan of an intensive campaign of six days beginning on Tuesday evening and continuing with two or three services each day until Sunday night will be generally observed. Thoroughly competent preachers and singers will constitute the working force in the conventions. Churches and associations desiring a meeting should communicate as early as possible with the Rev. Geo. J. Kunz, 119 Parkside Ave., Syracuse, N. Y.

GEO. J. KUNZ, Pres.



THE SHEKINAH.

W. G. Harbin.



I was very happily converted when I was in my 17th year; and almost immediately called to preach. My aspirations were always toward a religion of the Spirit manifest in my own spirit. The first five years of my religious life were not marked by any high or deep spiritual experiences, however, for my college environment was such as to discourage them. When I was 24 I experienced my first outpouring of the Holy Spirit into my life. Since then there have been many such baptisms. They seemed, however, always to depart, leaving me the same painful ascent to make again.

In 1919 I was pastor of a large church in the Texas Conference of the M. E. Church, South, serving that people in my third year. The world war and domestic troubles resulting from the ill health of my dear wife brought me to a point of almost utter discouragement. There was a deep sense of personal failure. There was an overwhelming sense of the failure of Christianity in society. The foundations were struck from beneath me; I was not even on shifting sand. So far as personal failures were concerned, it was easy enough to settle that. I alone was to blame. But the ghastly tragedy that so nearly murdered civilization would not be settled on such simple terms. I was not disposed to blame Christianity for the tragedy of society; far from it. The very heart of the tragedy was right there. Christianity had in it that which could save society; for it had saved society again and again. What it had done for John G. Paton's South Sea Islanders, for the Scotland of Knox, for the England of Wesley, it had been amply able to do for the world of 1914. But it had not. God had made two starts for a world revival, one in Wales, and one in Korea. Had either of these vast movements of the Spirit swept mankind, there would have been no war.

Evidently we had lost out of Christianity something, perhaps a great deal, of its saving message. This thinking sent me to the Bible as I had never gone to it before. I went with a questioning mind and a questioning heart. In the midst of death and destruction I inquired of the oracles of God for the Word of Life and Salvation.

It immediately became clear to me that several things were true.

1st. The message of Christianity is primarily a message of righteousness. Its mission is not only to save men from hell; but, far more, to save them to righteousness and holiness of life and character. The preaching of the Apostles was positive. They taught men to flee from hell; but that almost immediately became incidental to the greater message. They taught men not only to be saved from their vices, but how to acquire virtues. To the drunkard they offered sobriety; to the impatient man they offered patience; to the wrathful man they offered gentleness and love. The Christian religion offered not merely to aid us to hold down, or even to overcome our weaknesses and vices; it offered to enable us to attain God's righteousness and strength.

2nd. The source of this righteousness was solely and altogether the risen Christ. The resurrection has a place in ethics that we hardly notice and but seldom recognize. The Holy Spirit fell on Pentecost. Peter, explaining, pointed to the risen Jesus, and said, "He hath shed forth this which ye now see and hear." Immediately the apostles and believers discovered that there was in their souls a moral victory that had never been there before. To live right was easier now for the apostles even than it had been when

Jesus was present with them in the flesh. Paul, building up the great dialectic of Christianity, developed this great truth and made it central and basic and all penetrating. As Sabatier phrases it, to Paul Christ became the believer's interior life. He lived right because Christ lived in him; and that was the very essence of infinite, divine, and eternal righteousness itself. Paul, lighted by the Holy Spirit, looked into the black depths of the human heart and saw its abysmal and utter moral incapacity. Man had no will to righteousness. He could know the right, and desire the right, and seek the right, and even love the right; but when he would do good evil was present with him; and that was not a flaw but the law of his nature. There was no reforming this ruined and polluted will. It must die. The flesh, the carnal man, the natural man, the old man, so he variously terms it, must die.

In all of his thinking Paul was intensely modern. He taught the primacy of the will, which is the last word in modern psychology. Fraud never presented such a "buried complex" inhibiting mental and moral effort as Paul did when he painted the hideousness of the "body of death." The old man slain, the new man enters the cleansed heart; and the new man is the risen Christ himself.

Again quoting Sabatier: "During his (Jesus) earthly life this divine force was localized, it was enclosed in the limits of the flesh. But when the flesh was destroyed by death, this Divine force, which was the very soul of Jesus, displayed all its expansive power. Poured into the heart of believers, it made not only Christ's memory live again there, but his holiness." In Paul's compelling phrase, "The life that I now live, I live not of myself; but of the blessed Son of God."

3rd. The dynamic of Christian righteousness is *Faith*. We are saved, not by trying, but by trusting. Christ is indeed a teacher of righteousness, and the world's sublime example of human perfection. But if man failed to live up to a lower law of right, by his will, how much more greatly will he fail to live up to the highest moral teaching? What promise is there that a race that could not achieve the morals of Confucius, of Buddha, or of Sinai, can measure up, by its own will power, to the Sermon on the Mount? Only the Spirit that made Jesus of Nazareth what he was can enable men to approach the perfection or obey the teachings of Jesus. After Pentecost the Apostles declared that the new Spirit of holiness that had come into their lives, and that made men wonder at them, was the Spirit of the risen Christ. His appearances to them and conversations with them during the forty days identified this new power for holiness with the historic Jesus. The Jesus who lived the exquisite perfection of that matchless, beautiful, and lovable life before them had come back from the dead, an all-present Divine Spirit, the Holy Spirit, preceding from the Father and the Son, to live in the trusting heart in the beauty of holiness that they had seen in Judea and Galilee.

By faith the Holy Spirit comes into the repentant heart, cleansing away the awful guilt of sin that shut God out. By faith the cleansing Spirit brings the risen Christ to live again in the trusting heart, perfecting holiness in the fear of the Lord. Holiness is not my obedience to Christ, or my imitation of Christ; but it is Christ himself become, by the power of His Spirit, my life and my righteousness.

With this message came immediately a call to evangelistic work. All the providences about my life swung into marked harmony with the vision and the call. I was almost

immediately honored with the high appointment of general evangelist by my Church; invitations poured in and success beyond a hope or expectation attended my meetings.

There was also a moral victory that I had never known before. I had what Forsyth so trenchantly describes as "moral victory as a present." My friends and my family perceived the profound change in my character. But, while the sweet sense of his presence was there, and constantly increasing, I felt always that my experience was far below the Pauline teachings. Daily, sometimes almost constantly, I prayed, "Even so, come, Lord Jesus!" in sense, if not in phrase. And, while he was sweetly near me, warming me, thrilling me, and blessing me with undeserved success, I wanted more. Sometimes I doubted if there was more. Back in the past were three or four supreme heights of experience; but they were behind me. There had been power, too, such as I could not now feel. Sometimes I felt that these were but headlands on the long hard road, and that, perhaps, I should never climb those sacred summits again and feast my eyes, as then, on heaven.

My last meeting for 1921 was held in an oil town near Beaumont, Texas. On the first Friday evening, just before the evening service, I went into the empty and dark town hall, a few doors from the church to pray. Without warning or expectation Jesus came. I found myself at his feet, sobbing in an utter abandon of surging rushing feeling. I had never been emotional. Many a time I have felt a sense of shame as I saw a congregation bathed in tears under my preaching, while my own eyes were dry. But every fountain of the great deep was broken up and the windows of heaven were opened and there was a deluge in my soul. I cannot say that I saw him. Alas! I had not Finney's glorious vision, or Evans Roberts' sight of his form and hearing of his voice. My vision was all within; but he was as real to me as he could possibly have been to Paul on the Damascus road; and, the glory is that he is more real now than he was that wonderful night.

I understood at once why the former experiences had passed away. I had taken the inspiration, with the idea that I must live up to it; and, human nature being incapable of such living, I had promptly failed. For no man can live the Christian life until he is finally and absolutely convinced to the deepest depths of his dark and evil heart that he cannot live it. Then he will quit trying and trust the indwelling Christ, by his Spirit, to live it in him. And, blessed be God, he will.

Along with this vision of Jesus came such a sense of sin as I had never known even in the depths of repentance. Then I felt the danger, now I felt the guilt. The memory of my sins was grievous unto me; and the deepest grief was that he had them to bear. That finally and utterly broke my heart, and the melted fragments streamed out in great gushes of tears. I do not think I shall ever think of Calvary again without sobbing; for it was my guilt he bore on that tree.

There came also a passionate love for people. I have always loved folks, though I am afraid rather timidly and backwardly, and with too much censure of their failings. Now the pity and the pain of men's failures strikes me deepest. I believe that every drop of blood in me is a flame of desire to make suffering, sinning, hoping, disappointed, pleasure-seeking, pain-finding, devil-fooled and devil-driven men, see him—my previous Savior; and find in him what they are so

vainly and tragically seeking everywhere else.

I came home and the glory burst out at once in my home. I have always had a happy home; and there have been many happy experiences at my family altar; but at our first meeting of worship together God sent another mighty baptism of the Spirit upon us and night after night this has continued. I did not know that people could be as happy as we are, outside of heaven.

I am facing the coming year with an awed heart. Never before did my own unfitness so certainly confront me. It breaks my heart that I have so little to offer him, but, with deepest humility, shamed that it is so little, enraptured at the condescending grace that can accept so pitiful a sacrifice, I am asking him to take me and, letting me die daily, come in my ministry and life to men as utterly as he can and will through a human life.

May I ask that God's people pray that God will send, as never before, his Spirit to accompany the Word he has given me, that the hearts of men may be opened to know the Truth that they may be free. For he himself is Truth, and the Life and the Way.

Was John Wesley Mistaken?

Rev. C. W. Ruth, Evangelist.

IN August, 1775, Mr. Wesley wrote in his Journal: "This I always observe,—wherever a work of sanctification breaks out, the whole work of God prospers. Some are convinced of sin, others justified, and all are stirred up to greater earnestness for salvation." In Vol. 6, page 721, he said, "Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and consequently little addition to the society, and little life in the members of it. . . . *Till you press the believers to expect full salvation now, you must not look for any revival.*" Was Mr. Wesley mistaken?

Seeing about every other imaginable plan and method has been tried, and failed, or at least met with doubtful success, suppose the ministry—particularly the Methodist ministry—try out Mr. Wesley's plan for a season; and according to his advice, preach, "strongly and explicitly" on sanctification, or Christian perfection, and see how it works out. Possibly, here might be found a secret to success that has been overlooked. At any rate, since the issues involved are of such tremendous moment, it might not be amiss to try it out, before deciding that Mr. Wesley was mistaken in the matter. As Mr. Wesley reached his conclusions after years of observation, and after having ample opportunity of testing out his theory, and since he, apparently, was successful minister and soul winner, it would seem to this writer that his views might be worthy of consideration,—to say the least. Why would it not be a good idea for some ministers who have failed to have a genuine revival within a year or two, to give this Wesleyan method a thorough try out?

While we know that sinners are not eligible to the grace of entire sanctification, we nevertheless believe that the preaching of a full gospel, and a complete salvation, is the surest and most effective way of reaching the sinner. An agent hoping to dispose of his wares, usually thinks it most advantageous to point out the very best features of the goods he is representing, or show off the most perfect sample, to a prospective buyer; why not act on this principle in recommending salvation? Why not tell even a sinner the very best things God can do for a man, in the hope that it might prove an incentive for accepting the same? But instead of pursu-

ing this method, we are constantly hearing ministers—even such evangelists and ministers who pass as holiness preachers—excusing themselves from preaching on Christian perfection, entire sanctification, or heart holiness, by saying the Church is not ready for that line of teaching. Said a prominent evangelist to me, in referring to the people to whom he then had been preaching daily for a month, "These people are not ready for holiness preaching: what they need is salvation." We could not resist the fear that there might be some other reasons for not preaching on this subject, when we learned who the preachers and church people were that were financing the campaign that he was directing.

We find that many ministers regard the sanctification of believers a matter of secondary importance. Said a Salvation Army Officer in a holiness camp meeting, "We Salvationists go after sinners, while you people are simply trying to get Christians sanctified." This was said with a tone of self-adulation, and was intended to give forth the impression that while we were giving attention to the matter of lesser importance, they were doing the greater work. To such it evidently has not occurred that the sanctification of believers is the scriptural antecedent and condition for a revival; and that frequently the sanctification of one believer in a service may mean more than would the immediate conversion of one hundred sinners: for that sanctified believer may be a Charles Finney, a D. L. Moody, a John Inskip, or some other flaming evangelist, who, because of the fact that he was thus sanctified, will win his thousands, and even tens of thousands for Christ.

Of course the essential and underlying principle in a revival effort is to be in divine order, and meet divine requirements, so that the Holy Spirit may have the largest possible opportunity to move upon the hearts of men; for he alone can convict men of sin, and bring them to repentance and salvation, and thus give us a revival. All merely human plans and efforts, without the Holy Ghost, are sure to fail, however prominent and popular the minister may be. While the Holy Spirit works through human agencies, he can only use such methods as are in conformity with the divine plan, and meet scriptural requirements. Hence, we should never make our plans without first seeking his direction and guidance, and then ask, and expect him to bless our plans. We should not desire and seek him that we might use him according to our plans, but we should be so completely yielded, and utterly abandoned to him, that he might use us according to his plans.

Doubtless we all recognize the fact that God's plan for saving the world, is in, and by, and through, the instrumentality of the Church. Then suppose we raise the question, "What kind of a church?" Surely not a formal, worldly church; no, but rather, a holy, and Spirit-filled church. And this accords exactly with the teaching of Jesus when he gave the promise of the Holy Spirit to his disciples, saying, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come (unto you) he will reprove (convince, marg.) the world of sin, and of righteousness, and of judgment." John 16:7, 8. Hence Jesus insisted that they "Tarry until" they had received him. And the record tells us that when he did come—"unto them"—there were "added unto them about three thousand souls," in one day. Evidently it was not so much the preaching to sinners that brought conviction and precipitated the great revival of the Pentecost, as it was the fact that one hundred and twenty disciples had themselves received the baptism with the Holy Ghost, purifying their hearts, and ending them with power from on high.

In like manner, Jesus prayed, "Sanctify

them through thy truth . . . that they all may be one . . . that (in order that) the world may believe." (John 17:17-21). He said, as a result of their sanctification, the world would believe. Sanctification is the act of divine grace whereby the Church is made holy. And just in proportion as the church is holy, just in that proportion will she succeed in saving a lost world.

We think it safest and best to work according to the plans of the divine Architect. While we may organize the churches, and appoint innumerable committees, and secure popular evangelists, and thus gather vast crowds, and create much of human enthusiasm, and under the impulse of a popular wave of excitement, induce many to "hit the trail," shake hands with the evangelist, sign cards, and unite with the various churches, we are sure there can be no genuine revival, in which people obtain experimental salvation—a salvation that will stand the test of the Judgment day—until the church and ministry recognize and observe the divine plan, and tarry in the upper room, (rather than the supper room,) for the baptism of the Holy Ghost and fire. Concerning many of the modern, popular, so-called tabernacle and revival meetings, we need only say, "Neither Jesus, nor the Apostles, nor the early Christian fathers, did it that way." We believe Mr. Wesley was right when he said, "*Till you press the believers to expect full salvation now, you must not look for any revival.*"

The Man and His Ministry.

By Rev. C. F. Wimberly, D.D.

Fleming H. Revell, of New York, is bringing out a biography of Rev. H. C. Morrison, Editor of THE PENTECOSTAL HERALD, written by Rev. C. F. Wimberly. The book contains some 210 pages, is neatly bound in cloth. The introduction to the book was written some two years ago by Bishop John C. Kilgo. Every chapter and page of the book is full of thrilling interest. Dr. Wimberly is a very gifted writer and has done his very best on this biography. We anticipate for the book a wide sale and interested reading. THE PENTECOSTAL HERALD will give due notice when the book is placed upon the market and will have copies for sale. We have learned from the publishers in New York that the retail price will be \$1.50.

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Man---Spiritual and Immortal.



Rev. J. H. Marable.



MAN is a complex being. Each man knows that there is something in himself that is superior to his body. When he thinks of himself he either consciously or unconsciously recognizes that something in himself that has emotions and is able to reason and understand and to will to do. When he says, "I think, I love, I feel, and I desire," he is referring to that ego in himself that is superior to his body, his brain or his surroundings. The Christian recognizes this ego as being a deathless spirit that inhabits his body and that uses it with its various functions for the accomplishment of his purposes in life. His brain he uses as a wireless station for transmitting and receiving messages to and from other spirits who dwell upon this mundane sphere.

Our spirits grieve and rejoice. Those things that cause us to grieve we call "evil," and those things that cause us to rejoice we call "good." As acts of our individual selves, we designate them as sinfulness and righteousness, holy and unholy. We know that it is the normal right of our spirits to rule our mortal bodies and to keep them in absolute subjection to our wills. We also know that in our beings there is always a conflict between the senses of our bodies and the emotions of our spirits. Experience has taught us that when we allow pre-eminence of bodily senses over spiritual emotions that we grow discontented. The conflict that is continually waged between the spirit and the body for supremacy is too real to be ignored. Like Paul, we find that there is a law of sin and death operating in our bodies in conflict with the spiritual law of righteousness. It is when we conform to spiritual law in this natural world that we are happy.

Our natural desires must be subordinated to our spiritual desires before we can find happiness in this life. This is understood only by those who are spiritually-minded; that is, those whose spirits control their minds and, consequently, their bodies. The mind itself must not be exalted above the spirit. It is only a member of the body and as such must be used by the spirit if we would attain to the greatest good in life. This is an age in which reason is unduly exalted and therefore has become a peculiar and subtle temptation. When mere reason is allowed to run riot without constant spiritual control, it leads to a perverted conception of life. Its natural tendency is towards material conceptions. By the mere act of reasoning no man has ever yet attained to spiritual conceptions, because it is a topsy-turvy process. Our spiritual conceptions appear reasonable by analytical test, but where reason is unguided by our spirits we can inevitably find that when a spiritual test is applied that our mental deductions are full of error. Natural law operates in our brains no less than in other parts of our bodies.

Reason, unguided by spirit, produced the evolutionary theory of Charles Darwin and the materialist conception of history of Karl Marx. Both of these theories exalt the material above the spiritual and reduce man to the level of the brute beast. Mere reason kept the wonderful minds of Paine and Ingersoll groping in the gross darkness of skepticism, when it was their glorious privilege to climb the sunny heights of spiritual revelation.

Revelation is that act of making known to us the things that we could not discover by our own act of reasoning. Socrates and Plato reasoned up from effect to cause and concluded that there is a Supreme Being and that the spirits of men are immortal.

They first observed the power of Supreme Intelligence in the earth and the heavens and recognized the occasional predominance of man's spiritual nature over matter, then their conclusions were inevitable. These conclusions were drawn from the things that were revealed to them, and not from an abstract dissection of the spiritual nature of God or man. Still more wonderful revelations would have been opened to their view if they had continued to follow spiritual leading instead of reverting back to mere mental processes.

We can make a spiritual analysis of our minds, but we cannot make a mental analysis of our spirits. Our spiritual emotions teach us that we are superior to our bodies and even to the whole universe. These spiritual conceptions do not come by any mere mental process, but are altogether independent of it. God has seen fit to open communication with us through his revealed Word, the Bible, and through the great Book of Nature. These things are the means by which we are awakened to the presence of him in whom we live and move and have our being. At sundry times and in divers manners he has made known to us his will and it only remains for our spirits to open the doors of our hearts that he may come in and sup with us and we with him in spiritual communion. When once this spiritual communication is established he will lead us into all truth, which is essentially and purely spiritual. This spiritual relationship is designated by the terms, baptism, indwelling, abiding.

Since the Spirit of God has dwelt with men from age to age and from millennium to millennium, we conclude that he is supreme and eternal. He teaches us in his Word that we may become one with him, hence we conclude from the evidences of his immortality that we, too, as spiritual beings, are immortal. This great spiritual truth could never have been evolved by any process of mental reasoning on our part. It could only come to our spiritual consciousness by being revealed by God's Holy Spirit. It is by revelation, and not by reason, that I can say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." (Job 19:25-27).

The peace that thus comes to us is not of temporal or earthly source, and although it is the supreme comfort of our souls in this life, it is not alone time-serving. It leads out into a measureless and happy eternity.

It was a very subtle temptation that led man to turn from the happy spiritual life in his Eden home to follow out his own limited ability to reason. So far his conceptions had been good only, because they were spiritual and holy. Because his conceptions were all from a spiritual source, none but a spirit being could tempt him. All of his material senses were responsive to spiritual leading and his God-directed reason recognized its reasonableness. We are told in the divine account of the fall that Adam was not deceived. He knew God and talked with him face to face.

The spirit who tempted the happy pair was a person who chose to follow his own reason rather than the supreme will of God. No doubt this was the only way by which man could have been induced to turn away from God. This same spirit person has continued to hold the same temptation before the descendants of Adam during the six millenniums of God's dealings with man. He is

just as subtle and just as influential now as he was six thousand years ago. Through his subtle influence men continue to exalt the material above the spiritual and to thus endeavor to hide from God. They are yielding their immortal spirits to be servants of the world, the flesh and the Devil.

We cannot recognize man as being a spiritual being with emotions that are independent of bodily senses without recognizing by the same tokens the Supreme Spirit, who is God. By like evidences we are bound to recognize the existence and influence of a personal Devil. It is a spiritual suggestion that causes us to reason against the power and existence of God and to order our ways independent of him. This spiritual suggestion cannot come from a material or inanimate source, therefore it must be a spirit who suggests to our spirits the things that are evil and unholy. He is omnipresent in this world, because he tempts all men everywhere. We trace his footsteps through the history of all the generations of men. The rich and the poor, the high and the low, the learned and the ignorant, must all deal with the arch-enemy of their souls. Only those who follow reason in opposition to revelation ever scout the idea of his existence. He is the Prince of Darkness and one is never so conscious of his existence until his spirit is brought out into the glorious light of the religion of Jesus Christ. It is then that the Devil is revealed in his hideous reality.

How God Does Things.

Elmer L. Brooks.

The action of the Spirit of our Lord is a matter that inspires consecrated wonder in the thoughtful soul; it is a matter far beyond the grasp of finite conception, beyond the human power to comprehend. But even humanity in its weakness has been able to learn something of the movements of divinity in its might, and therefore the more we wonder.

It seems evident that the Holy Spirit speaks to every living soul that draws the breath of this mortal existence; and even those souls that are overshadowed in gloom beneath the cursing clouds of heathen darkness, have felt the drawing power of the Spirit of the Christ. And multitudes of those enshrouded in that spiritual midnight have in their despair cried out for those very blessings that hardened hearts in enlightened lands have spurned. But far more evident and effective is the influence of the Spirit in those lands and upon those peoples who have the gospel preached unto them in all its purity and power to save to the uttermost.

If the working of the Spirit is more effective where the gospel is preached than where it is not, it is doubly true that the greatest power of the Spirit will be manifest where the gospel is preached to a people whose very souls are thrilled by an atmosphere that is vibrant with prayer whether uttered or unexpressed. And the supreme glory of it all for us is that this makes the working of the Spirit Divine, a matter of partnership between God and man. Who knoweth what great things might be accomplished if the Church of Jesus would tune her heart for that effectual fervent prayer of the righteous? Eternity alone could record it!

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Good News From The Evangelistic Harvest Field.

A FEW WORDS CONCERNING MY SUMMER'S WORK.

Leaving the great National and State Camp meeting at University Park on June 10, I assisted Rev. E. A. Lacour in conducting a ten days meeting at Charles City, Iowa, under the auspices of the Floyd County Holiness Association, of which Rev. Lacour is president. Miss Ruth Harris, teacher of Voice in the University, was leader in song and did her work very acceptably. The meeting was very well attended and some fruit was realized and much good was accomplished.

My next meeting was at Mountain Lake Park, Maryland. This historical camp meeting is enjoying a gracious revival of the old time interest and power. Some of the older members of the Association said that it was the best camp meeting for twenty years. As many as thirty preachers were on the platform at one time. Some came into a definite experience of sanctification. The workers were the writer, Dr. John Paul, and Joseph Owen, with Brother and Sister G. S. Pollock, leaders of song. Miss Minnie Shea and Andy Dolbow were workers as they have been for many years. Brother Hood, the president and Brother Westfall, secretary and platform manager, were a large force of workers within themselves. Such beautiful accommodations were provided for the workers with such heavenly fellowship, in the large Deaconess Home, that the workers went away rested rather than wearied.

My next meeting was at Des Moines, Iowa. This was held in Good Park under a large tent. The meetings were well attended, a number of ministers being present. My co-workers were Rev. Guy Wilson and W. B. Yates. We had delightful fellowship and good results. The meeting is gaining new power and life. The prospects are brighter than for years. Many venerable old people attended, and the meeting was enriched by their presence. This is the home city of Dr. D. J. Bunce, a veteran of the Movement. Rev. A. P. Breneman and wife were present, Rev. Breneman, the new president of the I. H. A., presiding at the meeting.

From Des Moines I journeyed to Wedowee, Ala. This was the writer's first appointment where he went as an almost beardless boy in 1892. The meeting was held under a large tent, the M. E. and M. E. South and Baptists churches uniting. This was virgin territory for holiness, but the meetings were largely attended night and day, all the business houses closing each day for the services. It was a great joy to meet the old friends and former parishioners, but not having seen them in over twenty years time had made many changes for which my mind had to make adjustments. Much good was done and the territory was opened for holiness preaching.

From thence I journeyed to Ocean Grove, New Jersey, taking in several of New York's scenic beauty spots such as the Hudson and the Catskills, as well as availing myself of the opportunity of visiting the Lincoln Memorial at Washington which, I may say, is the greatest building in point of harmony, symmetry, simplicity, strength and dignity of any building I have ever beheld. Ocean Grove as a camp meeting needs to be emphasized under the word "Ocean." This is the greatest Methodist gathering in the world, a unique city in which on the Sabbath day neither wheel of auto, buggy, bicycle, or milk wagon stirs. I was with them five days, preached morning and night. The large auditorium is a wonder, seating ten thousand people, with the speaker's voice as audible in the extreme corners as immediately near the platform. It rained all day Sunday but the audience in the morning was probably eight thousand, with six or seven thousand in the evening. I found it as easy to preach to the eight thousand as in a large tent to two hundred. More than fifty Methodist preachers were on the platform, with Bishop Berry presiding, and in the morning service Sabbath, Christianity's great lay preacher, William Jennings Bryan, was a devout listener. We had a very much appreciated visit from him in the afternoon in our hotel, where we talked about the things of the Kingdom of God and the Book for nearly an hour. He is the world's greatest lay preacher. I have attended some great camp meetings in the United States but it is not extravagant to say that any of them can be placed in the gallery of Ocean Grove auditorium and leave the main auditorium and the choir loft to be occupied. Bishop Berry was as considerate and kind as a father, and his Amens rang clear and strong to the strongest puttings of the full gospel, and indeed, in all the group of Methodist pastors and District Superintendents on the platform, not a bit of opposition was discovered but the most hearty appreciation of the message. The old church is far from being a corpse.

From Ocean Grove I journeyed to Lansing, Michigan, assisting in the last four days of the Laymen's camp meeting under the auspices of the Laymen's Association of Michigan. Rev. Jack Linn and wife, and Miss Willie Caffray were the other workers with Brother F. J. Mills as platform manager. Hungry crowds listened to the messages night and day and

many were at the altar. The association voted strong to stand true to interdenominational work and so far as I could tell among the different churches there was no unkind or unbrotherly feelings, both the First Methodist Church and the Nazarene Church taking up their night service to attend the meeting, on Sunday evening. The ministers of the town were courteous and brotherly. There is the possibility at Lansing of a great meeting, and the Association officers are determined to push the matter with energy.

Looking back upon the summer I have these words to say, "It is the best summer I have ever spent. The blessing and unction of the Lord upon my heart and preaching through the Holy Spirit has been more gracious and full than ever before. Larger audiences have greeted the preacher. More real spiritual hunger has been manifested, and that which cannot be estimated in spiritual values, the attendance of more preachers than for fifteen years, anywhere, in my ministry, and so far as I could find hardly any opposition to the truth of holiness." The preachers are somewhat shy on millennial doctrines, and hesitate on questions of healing and upon questions upon which the people have always been divided, but the message of holiness found a large welcome everywhere, and should have the preeminence in our preaching without at all compromising our own personal views upon any of the other questions. A great day is ahead of the Movement if we will preach with sweetness and sanity and with all the earnestness we can command, the great truth of full salvation from all sin.

J. L. Brasher.

FROM ROY L. HOLLENBACK, EVANGELIST.

We are now at the closing day of the Olive Hill (Kentucky) Camp; and with this camp we close our slate of summer camps and tent meetings. As we look back at the battles fought and victories won, we can truly say this has been the best season of our life in the evangelistic field—best in spiritual life, and best in the actual number of souls who have found the Lord.

How I praise him for the privilege of being at the Olive Hill camp. Though not listed among the larger camps, yet the attendance was excellent; many coming from surrounding communities, and some from Cincinnati, Ashland, and Charleston, W. Va. This camp has been blessed of God to the salvation of hundreds of souls in the past sixteen years of its existence; and because of its holy spiritual atmosphere and beautiful location, many saints come here each year for the refreshing of their souls. It is estimated that the Sunday attendance is about three thousand. We attribute many of the victories of this camp to the untiring labors of the altar workers, which we have never seen equaled in any meeting. They simply will not allow the devil any place to spread doubts and fears around the altar. As "like begets like," these faithful souls beget faith in the seekers; and they stay with it until the job is done. We shall ever look back with joy to the delightful ten days we spent ministering to these good people. Their "amens," their shouts of victory, and their fervent prayers will never be forgotten.

We are now making up our slate for the winter and next summer, seeking the mind of the Lord in the same. To any who feel God directing you to write us about the same, will say, our address is Clarence, Mo. We are starting upon the fall and winter work with greater faith, greater love for the lost, and a greater determination to keep in touch with heaven's power-house. Remember us in prayer.

Roy L. Hollenback.

A GRACIOUS REVIVAL.

On the night of Aug. 29th ended one of the greatest revivals ever held in Atwood, or anywhere else that the writer ever witnessed. The Cumberland Presbyterian and Southern Methodists held a union protracted meeting under brush arbor beginning Aug. 20th and ending Aug. 29th, Rev. H. A. Butts, presiding elder of Paris District, doing the preaching. Mr. Foust and wife led the choir; and Miss Hattie Dowtin presided at the organ.

There had been about 25 professions and renewals up to the last night: that night the elder preached on Heaven and the power of the Holy Spirit came upon the preacher; he preached and cried for joy; and preached and shouted and preached as only one could by the help of God. The Holy Spirit came down upon the congregation, they sang prayed and worked and pled with their sinner friends to go to the altar of prayer; several went and all were converted: the preacher made another call to the sinners, others came and were converted: Some one asked the preacher to call for their sinner friends by name, and he did so; and their friends went after them in the congregation, they came and were converted. The Christian people of the three churches worked in the congregation, pleading and praying for them: Thus the services continued until about 11:30 P. M. mixed with songs, prayers and shouts, and exhortations, a scene never witnessed by the people of Atwood, or by the writer in all his experience in great meetings.

There were 52 professions and renewals in the last nights service. The Gospel is still the power of God unto salvation to every one that believeth. As a result of the meeting there were 20 family altars erected and a total of 77 professions and renewals. So far 12 have united with the Methodist Church. Others will join the various churches of the town.

Brother Butts believes in the whole Bible; the miracles; the virgin birth of Jesus; the Bible account of the origin of man, and the inspiration of the Scriptures.

Have you ever heard of any of the "Monkey-tri-be-preachers" having such a revival as this one? Don't all speak at once!

W. D. Dunn,

Preacher in charge of Atwood Circuit.

AN APPRECIATION.

Please let me express my appreciation of John Thomas, whom I have known for several years; but whom I have never till recently had the pleasure of having with me as colleague evangelist through an entire camp meeting siege. God who used him first in Mission work in England and Wales, and then for ten years as missionary in Korea, is now more blessedly anointing him and using him as holiness evangelist in America. As preacher, personal worker, and as a man of prayer, his gifts and development have been more rapid and symmetrical and remarkable. I think few will ever forget his sermon at Mooers camp on "He is able to save to the uttermost!" But, in fact, all his messages and ministries are sweet, strong, and telling. We are glad to learn that he is being found out and appreciated; for though we never see his advertisement anywhere, his fall and winter dates are all taken for revivals in various parts of the country. But it is for camp meeting committees and friends, particularly, I would drop this line to say that either as evangelist in charge or as companion worker with any of the holiness evangelists, I have found none I would more heartily recommend than John Thomas, of Wilmore, Ky.

Brother Thomas knows nothing whatever of this note, but I feel I owed it not so much to him as to those who are looking for leaders and helpers to sustain the high standard of our holiness camp meeting work, that they should know a little more of this modern man.

Joseph H. Smith.

LAYMEN'S CAMP MEETING.

The third annual camp meeting of the Laymen's Association in Michigan, came to a close September the 3rd., after ten days of victory. Our crowds doubled this year, and all told it was the best camp meeting we have yet had. Not only did the Michigan people respond, but folk from other states visited us for part or all the session. Over two hundred sought God definitely at the altars, and scores testified to definite works of salvation wrought in their hearts.

Plans are under way for a still greater camp for 1923, which will be held September 16th to 26th. The Association voted to change its name from Laymen's Holiness Association to Michigan Laymen's Holiness Association. The policy of backing a full salvation evangelist the past year, will be continued the coming year, and Evangelist F. J. Mills has been chosen to care for the work of evangelism, going wherever the Lord may lead, to the assistance of any pastor of any denomination to assist in revival meetings. He may be addressed Station A. Box 81, Lansing, Mich.

HURRICANE CAMP MEETING.

We held a week's meeting at Hurricane camp, closing September 3. Brother W. B. Yates led the singing and was at his best. He is a great leader and stays with the workers. His wife assisted in the song services while his daughter, Miss Eva, presided at the piano, and his son William played trombone. Dr. Davis played the violin and Brownie Frank the cornet. There were about 50 in the choir and they made fine music. Rev. A. M. Capshaw did the preaching and was assisted by the writer. A number were saved and several additions to the church. Many came forward for a clean heart.

J. J. Smith.

KEARNEY, NEBRASKA, CAMP.

We have just closed a good camp meeting for the West Nebr. Holiness Association at Kearney, Nebraska. A number of people tented on the grounds and the crowds were good increasing up to the last service. Most every service was fruitful, a great many knelt for prayer and most of them either professed to get saved or sanctified, and there was perfect harmony in every way throughout the camp.

Our collaborator in this camp was Rev. Geo. Bennard, of Hermosa Beach, Calif., the author of so many beautiful songs, among them, "The Old Rugged Cross." He is now putting out a new book of sixteen Special songs, never published before. Singers will do well to get this book. We never labored with a man more congenial than Brother Bennard, and both his singing and preaching were blessedly owned of God. The same workers return for 1924. Mrs. Reynolds of Burr Oak, Kansas, did very efficient work with children.

Jarrette and Dell Aycock.

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Rev. Andrew Johnson, D.D.	Mrs. Abbie C. Brown
Rev. O. G. Mingledorff	Hon. William J. Bryan

(Continued from page 1)

When the General Conference met in Los Angeles, Cal., some eighteen years ago, Bishop Kilgo was the fraternal delegate from the M. E. Church, South. He delivered his address in a great auditorium seating some four thousand. The General Conference of the M. E. Church is a wonderful gathering; it is made up of a body of great men and women—bishops, editors, educators, authors, travellers, business men, professional men from all walks of life, representatives from practically all nations and all peoples. It is a most comprehensive body, representing the faith and progress of all Christian history. It offered a platform and an audience to inspire the soul to gather up and electrify all the powers of the splendid young man who, in the zenith and vigor of his strength, stood before that vast multitude to speak out of the fulness of his heart, the message of the great people he represented. He stood calmly for the moment and measured the length of the great auditorium and lifted his eyes to the gallery crowded to the ceiling. He spoke with deliberation; his first sentence could be heard plainly by every one in the audience, sitting with expectancy, still as death.

The people realized at once that they had a master before them. He had not gone far until he was greeted with a cheer of approval. He rose higher; he was at his best. Every faculty of body, mind and spirit moved like a perfectly organized and well oiled piece of machinery. The periods rounded and the sentences curved like well aimed solid shot that struck the target at every fire. The applause increased and the orator continued to master the assembly. We have heard nothing like it, before nor since. As he approached the close, piling one splendid sentence after another, and climax on climax, the people broke into applause, laughter and tears. When he concluded thousands leaped to their feet, waving hats, handkerchiefs, and hands in the air. They gathered about him from every quarter; they shook hands and pulled him about until I was uneasy for his physical safety. After they got through I slipped up and shook hands and heart with him.

He is gone, but we know where he is; we shall meet again. They are gathering over there. It has been my humble privilege to

know, associate with, to love and have the warm friendship of two great bishops—Isaac W. Joyce and John C. Kilgo. My heart cries out for them as I journey forward. I shall find them close to the Master in the sweet by and by. H. C. MORRISON.

The Merciless Turk.

The merciless Turk has reached the climax of centuries of blood and fire in the fearful destruction of Smyrna. It would seem that two impossibilities are involved in the burning of this city and the slaughter of untold thousands of Christians. In the first place, it would seem impossible that any people however wild and barbarous would commit such horrible and wholesale crime. Second, it would seem impossible that a Christian nation would sit calmly by and permit such an outrage. When the world was armed Turkey ought to have been brought into subjection and these horrible murders made impossible. It is evident that we are sadly lacking in far-seeing and wise statesmanship in the management of world affairs. No reason can be offered that will justify the civilized Christian nations of the world in permitting the slaughter that Turkey has been indulging in through the centuries.

We are glad to note that there appears to be a positive movement on foot to save Constantinople from the capture and merciless control of the Turks. The Turks cannot be trusted by anybody or anything, but blood, fire and destruction; and it begins to look as if the nations cannot be trusted for anything but to permit the Turks to go forward with their slaughter and ruin. We are reminded, however, that as we approach the end of this dispensation there are to be perilous times, great tribulation and fearful havoc of human life. We are certainly having the havoc, and the end is not yet.

Asbury College Library.

We are sure that a large number of HERALD readers have books they would like to give to the library of Asbury College. We especially desire books on philosophy, history, the evidences of Christianity, the inspiration of the Scriptures, biography, missions, revivals, and all phases of religion, ethics and Christian work. We would be glad to have books of every character, but especially of the kind above mentioned. If you can send a number send them by freight and we will pay transportation. Send one book, or a small number of books by parcel post. Please do not neglect this matter but send us some thousands of books to enlarge our library. Old books are highly appreciated. The newest and latest books will be gratefully received. We shall be very thankful for your contribution to our growing library.

Faithfully yours,
H. C. MORRISON.

Asbury College.

I have five times witnessed the opening scenes of the Fall Term of holiness schools. I have stood on the platform as a member of the faculty of two of those schools and saw the school year begin and watched the bright, eager, energetic, expectant faces of the student body as they began the year's work, but never have I witnessed such an opening as Asbury College is having. The student body is the largest on record. The College freshman class is exceptional in size and quality, the biggest in the history of the school. Then the spirit of the College is wonderful! Revival meetings every night with Dr. Morrison preaching thrilling sermons and the altar calls responded to by young men and women seeking God for conversion, restoration, sanctification, and the fire falls and testimonies ring out and the song of victory!

G. W. RIDOUT.

Epigrams From Europe—2

Rev. Walt Holcomb, General Evangelist,
Cartersville, Ga.



BELGIUM the land of beginning again. Beautiful Brussels the Paris of Europe. Brussels is the Headquarters of the Methodist Mission for the whole of Europe. Geographically and financially, Brussels is the logical location for our work in Continental Europe.

Bishop W. B. Beauchamp has been assigned to this, the 12th Episcopal District. His wonderful insight into conditions here, and great foresight as to the future needs of the work, make him the one outstanding man for this situation. While the Church elevated him to the office of Bishop because of his great service at home, the work that he will accomplish here in Europe during his Quadrennium will doubtless surpass the most sanguine hopes of our Church.

Bishop Beauchamp preached his initial sermon to our English congregation in our Chapel in Brussels, Sunday morning at 11 o'clock, on July 16th. His subject was, "Lord increase our faith." The message was one of uplift and power. It sounded the note of Evangelism which is uppermost in the heart of the Bishop for his people here. I preached at night to the French Congregation from Isaiah 1:18. Pastor Thonger interpreted the message. The Chapel was full of earnest, reverent and attentive hearers. Rev. Luther Bridgers sang a solo at each service which made a wonderful impression upon those present.

Dr. D. A. Sloan is the Director for all our work in Europe. He is capable, courteous and constant in his efforts to advance the material and spiritual cause of Christ. Rev. W. G. Wilnot the gifted and gracious Englishman, is the superintendent of our religious work in Europe and pastor of our English and French congregations in Brussels. Rev. W. G. Thonger, the fascinating Frenchman, is the assistant pastor and superintendent of our Bible Colportage work.

Our school property is great in location and equipment. "Les Marronniers" (French for "The Chestnuts") is the name that is emblazoned on the building of our High School for Girls. Miss Elizabeth, the gracious and charming daughter of Dr. James Duncan, of the Alabama Conference, is the Principal of the School; assisted by Miss Dean and Miss Boehringer and a Belgian staff, splendid foundational work is being done along educational lines.

Our Orphanage is one of the most suitable buildings, and with the very best location possible for a wholesome environment for the little orphans, some of whom were made fatherless and motherless by the late cruel war. Forty little boys and girls greeted us with happy smiles and hearty handshakes, while we could not keep back the tears. Our half interest in the splendidly equipped Hospital is one of our best investments in Brussels.

At Antwerp we have a great Church building erected by the Germans, that we secured after the war as confiscated property. Pastor William Thomas is making inroads upon the strongholds of sin and superstition through his evangelistic messages and methods. Herstal, a suburb of Liege, is the location of our great Institutional Church for Belgium, and within a few miles of where the first shot of the Great War was fired. We shall have spacious buildings and numerous activities in Christian endeavor, including Bible classes, young people's services, and evangelistic effort. Our social work includes a well-equipped Temperance Cafe. Mr. Cuenod is the director of this great work.

Ypres, the famous old city of Flanders

Fields, which was completely destroyed and devastated by the four years' constant fighting between the Germans and British, is the location for our most promising work in Belgium. Our property is on the main street near where the post-office stood, in sight of the world-notable Cloth Hall. While they are rebuilding this city "the people called Methodists" will be reconstructing humanity. Our director is the Rev. Mr. Pinkerton the earnest Scotchman. Mr. L. N. Murphy, of Irish extraction, has charge of the social work.

As we made the round of all our Mission points with Bishop Beauchamp, Dr. E. H. Rawlings, Foreign Secretary, Dr. Sloan and Brother Bridgers, the place that impressed us most from a patriotic viewpoint, was the old blown-up Fortress of Loncin, where upon a stone we found inscribed the last words of a Belgian soldier, who died rather than surrender to the Germans, the following message, "Passerby, say to all Belgium and France, here lie 550 heroic Belgians, who sacrificed their lives for all Belgium, all France, and all the world." With uncovered and bowed heads we dedicated every drop of our blood to Christ and his Church, to make impossible further warfare.

Brussels, Belgium.

A Dilemma.

Dear Doctor Morrison:—

I rejoice in your splendid moral and intellectual bravery in defending the sacred fundamentals of God's Word. As a layman, I am deeply interested in the outcome of the General Conference action.

Here is the trouble: When the Educational DRIVE was put on our bishops and educational leaders swept through the Connection denouncing German rationalism, higher criticism, etc., in order to have a basis of appeal for funds; *they started something that they cannot now stop, when they aroused the ministers and laymen.* With my own ears I heard appeal after appeal which ran thus: "We must save our young men and young women from the deadly rationalism of Germany, a rationalism which has found its way into many of our American universities and colleges. We must raise these millions in order to safeguard our young manhood and womanhood from skepticism; we must keep our church schools orthodox if we are to save Christianity."

The people became alarmed. They gave their millions. Then when this same "deadly rationalism" was found in some of our church schools, these same leaders—after the campaign—began to defend those who were teaching that "Moses made mistakes"; "the first four chapters of Genesis have no place in the canon of Scripture"; "Darwin is right; *man* was once a monkey"; "you do not have to believe in the virgin birth." Now the demand for orthodoxy has gone quite beyond their original expectation, and they are taking sides with "the scholars," who know what Moses had no opportunity to know.

I love the Church. I am not a fanatic. I believe in scholarship, but if these church teachers are to shake the faith of this generation by their "brazen disavowal of the old faith of our fathers," tell me where comes in the difference between Berlin University and any Methodist University teaching what was taught in Germany. Men who stand for the Bible must, under God, save the day.

Sincerely, A METHODIST.

In accepting Dr. Morrison's invitation to join the Faculty of Asbury College and assume the Chair of Systematic Theology and Evangelism, I did so with the purpose of still spending some portion of the year in evangelistic work. This is to say to my good friends all over the country that I intend to spend the summer season in camp meeting work, and have some open dates for 1923.

I will also be able to take an occasional revival meeting engagement and do some convention work over the week end. My address will be Asbury College, Wilmore, Ky.

G. W. RIDOUT.

Not a Misnomer.

I write to thank you for bringing out the remarkable book, "Collapse of Evolution," by L. B. Townsend. Its title is not a misnomer, for it certainly does show that evolution has collapsed beyond any possible recovery. Dr. Townsend is scholarly and kind. He makes no attempt at an histrionic display in his treatment of the subject, but he is interesting in every paragraph. O, that every student in our colleges, and every minister of the gospel could be induced to read this splendid and up-to-date treatment of this vital theme!

Fraternally,
THOMAS C. HENDERSON.

The Felt Want of the Soul

J. J. Methvin.



HE felt want of the soul is God. Nothing else satisfies the eternal yearnings of man's nature. This is true whether the man is conscious of it or not. He may be like the rich young ruler who ran to Jesus asking the way of life, and inquiring what lack I yet? He knows he lacks, but he knows not what he lacks nor the supply. Or like the man who knows he is sick, but knows not the disease nor the remedy.

The failure to realize God—this supreme need of the soul—is the source of the unrest, the confusion in human lives through all the ages. It was the lost vision of God that drove Adam and Eve hiding into the jungles of confused nature with only a fig-leaf covering to hide their shame. In the agony of this confusion man grasps at the tangible, the temporal, the fleeting shadow, in the vain effort to meet the everlasting yearnings of the soul.

Man may have a crude conception of heaven, and fain would draw aside the curtains, and peer into that heaven he has pictured to his imagination, and into which he hopes to enter when he is compelled to leave this world. But it is not a vision of heaven however beautiful, that must satisfy the nature of man, but a vision of God. This alone quiets the unrest within, and satisfies the yearnings of the soul.

Heaven is realized only as we realize God. We speak of heaven with its shining portals, its gilded domes, its streets of gold, and its jasper walls to accommodate the limitations of human conception, but while heaven has a local habitation and a name, yet it is only by the presence of God himself that heaven is made real.

There is a divine atmosphere essential to the life and health of the soul, and that atmosphere is as essential here as in the world above. If you live in the low swamps of sin until its miasm like a pestilence walking in darkness pollutes the soul and wrecks the life, the thickening shadows of the same polluted atmosphere gathers around your footsteps darkening to the world beyond. Where you live and what you enjoy here seals your destiny in the world to come. God's presence here, God's presence there, constitutes your heaven, the lack of it your hell.

What obscures the vision of God? There can be one answer—SIN. What stupefying power has sin? Sin makes gross the heart, stupefies the intellect, blunts the emotions, blinds the eyes, shuts out the vision of God, and the distorted gaze views only the near, the material, the sordid. The world is full of God; he is everywhere. "The heavens declare the glory of God, and the firmament

showeth his handiwork." The planets in their ceaseless cycles roll on,

"Forever singing as they shine,
The hand that made us is Divine."

The turf upon which we tread, the tiny arbutus from its half-hidden nest among the leaves exhaling sweet incense to grateful sense, the trees swayed by the gentle breeze as they whisper their secrets one to the other, the rocks, the hills, the mountains—silent sentinels of the ages—yea, all nature shows forth the presence and glory of God and shouts his praises. But it takes an open and clarified vision to see it, and a heart to appreciate and enjoy it.

Many years ago on an excursion to Tallula Falls, in the mountains of North Georgia, I was conducting a young lady of culture and refinement down the narrow passage-way, as it led some two thousand feet down the chasm to the falls. About half way down a sudden turn in the passage brought us in full view of the falls, as the waters dashed in mighty force over the cliff to the depths below, its spray casting up before our enraptured gaze myriads of diamonds sparkling in the sunlight.

The young lady was enraptured with the scene, and gave utterance to her emotions in a profusion of extravagant adjectives. But standing just in front of us and blocking the narrow way was a portly lady, and as she stood there looking on, she blurted out, "Umph, looks like dirty soap suds." She saw only the murky waters, where, striking the bottom, the dirt was stirred, and the waters foaming and seething passed on down the current. There was no beauty in the scene for her, nor did she have the capacity to enjoy the glories that God had set in array before her.

To some the shining moon, the twinkling stars, come with fresh beauty each night to gladden the heart and refresh the spirits, but to many it is the same old moon that has been shining through all the centuries, the same pale and pitiless stars that have been twinkling back to the remotest memory. Before heaven or earth can be enjoyed there must be a capacity for enjoyment. God alone can give the eye to see, the heart to appreciate, the ear to hear. This must apply to the higher realm of the spiritual life. God is a spirit, and they that worship him must worship him in spirit and in truth. He is not worshipped by men's hands as though he needed anything; but worship is spiritual, and must be of the heart, in spirit and in truth, and must constitute the greater proportion of life.

True spiritual worship, in prayer and heart devotion, so clarifies the vision and strengthens the life that all the faculties that God has given are called into intelligent exercise, and in proper proportion. In this realm, we look not at the things that are seen, but at the things not seen; for the things that are seen are temporal, but the things not seen are eternal, and it is the things that project themselves into eternity that engage the spiritual gaze.

It requires spiritual sight to realize a present God. You cannot worship an absent God. He must be present, not far off yonder in the mystic heavens, sitting upon the throne of his glory; but definitely, consciously present, listening to our plaints, hearing our cries, and speaking back in the tenderness of a father's voice. Praying to an absent God is as futile as praying to dead saints or bowing down to stocks and stones. Herein is the folly of idolatry. God is present here, yonder, everywhere, but to see him the vision must be clear, the eye single. Sin alone obscures the vision, and it is only those blinded by sin who cannot see and understand.

Have you read, "Who is the Beast of Revelation?" It will answer many questions that have puzzled you. Price \$1.25.

OUR BOYS AND GIRLS

Dear Aunt Bettie: I want to join your happy band of boys and girls. I enjoy the letters so much. Mama has just subscribed for *The Herald* through Rev. H. A. Butts, who did some good preaching during our meeting and led many souls to Christ. I am a little girl of thirteen and a member of the Methodist Church. My address is Murray, Ky., Route 1.

Martha Butterworth.

Dear Aunt Bettie: Here comes another Georgia girl to visit you and the cousins for awhile. I have been having a very nice time this summer and hope the rest of you have had a nice time also. A revival meeting closed at our church about two weeks ago. I think lots of good was done during the meeting. Brother Z. T. Johnson helped in the meeting. He sure is a fine preacher and we all wish he would come again. He went to school at Asbury College and is to return to Asbury in a few weeks. I wonder how many of the cousins are Christians? I am, for one. I hope I can be able to attend Asbury College as soon as I finish high school. I want to be a missionary, and I hope before many more years I will be able to teach God's Holy Word, and win souls for him. I want to send some verses also but I am afraid I am staying over time and crowding out some of the cousins' letters, but I will send them. I think they are very sweet. The piece is headed

"The Pilgrim's Wants."

"I want a sweet sense of Thy pardoning love,

That my manifold sins are forgiven;
That Christ, as my advocate, pleadeth above,

That my name is recorded in heaven.

"I want every moment to feel
That thy spirit resides in my heart,
That his power is present to cleanse and to heal,
And newness of life to impart.

"I want—oh! I want to attain
Some likeness, my Savior, to thee!
That longed-for resemblance once more to regain,
Thy comeliness put upon me.

"I want to be marked for thine own,
Thy seal on my forehead to wear;
To receive that new name on the mystic white stone,
Which none but thyself can declare.

"I want so in thee to abide,
As to bring forth some fruit to thy praise;
The branch which thou prunest,
Though feeble and dried,
May languish, but never decays.

"I want thine own hand to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined,
Where my heart so tenaciously clings.

"I want by my aspect serene,
My actions and words, to declare
That my treasure is placed in a country unseen,
That my heart's best affections are there

"I want as a traveler to haste
Straight onward, nor pause on my way;
Nor forethought in anxious contrivance to waste
On the tent only pitched for a day.

"I want—and this sums up my prayer—
To glorify thee till I die;
Then calmly to yield up my soul to thy care,
And breathe out in faith my last sigh!"

These beautiful words are not mine, nor do I know either the name of the author or where they were originally published. But I wish all those words expressed for myself and for others.

Dora D. Johnson.

Dear Aunt Bettie: This is my first letter to *The Herald*. Jesus saved me when I was eight years old, and now I am nine years old. I go to Sunday school and church. I live four miles from the church. I am in the 4th grade in school. I like to read the page for boys and girls. I read all the letters on the page. Another little girl gave the shortest verse in the Bible and so I will tell my cousins where you may find the longest verse in the Bible; in Esther 8:9. All the children that wish to write, my address is Abbyville, Kan., Rt. 1, Box 25.

May Nuest.

Dear Aunt Bettie: Rap! Rap! Rap! Well I am tired of knocking. Perhaps they are all gone on a picnic. No! I thought I saw part of someone's dress at the door. Sure, there you all are in your nice sunny parlor having a nice talk. May I come in and join your circle? No! No! don't get up and give me your chair; I will sit on the floor. There now, since I am comfortably seated I will tell you something about myself. I was born in dear old Kentucky and have lived there the most of my life. I am 17 years old, have brown hair and blue eyes. Who has my birthday, March 31? I go to a mission school in Pine Ridge, Ky. It sure is a fine school. I go there from Sept. 1, until April 28, and can say that I have had the greatest joy come to my life while there for I have become a Christian. Although the road is not always easy God knows best in all things and he will not give greater burdens than we can bear. Alma O. Jones, will answer some of your questions. There are 3,536,489 letters in the Bible, 31,173 verses, and 1,189 chapters, and the word "and" occurs 46,277 times, and the word "reverend" occurs but once. Ezra 7:21 has all the letters of the alphabet in it except "J." The King James or Authorized Version of the Bible was first printed in 1611 by Robert Barker. As this is my first letter I had better be going for I hear Mr. W. B. on the porch. If any one cares to write to me and will send stamp for reply will be glad to hear from them. My address is Upper Tygart, Ky. Dorothy E. Rayburn.

A fine letter, Dorothy. Write again. Aunt Bettie.

Dear Aunt Bettie: I will come in and tell you a few things that I love. First of all I love Jesus. I love to go to Sunday school and say my lessons. I love to play church at home, and I love to car ride. We own a Ford while others own an "automobile." We live on a small lot between the river and county road and we sure get our part of the dust. I am so glad so many of the cousins are saved, and to know they love Jesus, for he has done so much for us all.

Blanche Strycklyn.

Dear Aunt Bettie: Please let a little South Dakota girl join your happy band of girls and boys? This is my first letter to *The Herald*. I enjoy reading the Girls and Boys' Page. I go to church every Sunday. I belong to the Helping Hand Sunday school class of the Methodist Church. I certainly am enjoying the Christian life. I read a chapter out of the Bible every night. How many of the cousins do that? I was saved last March at a revival meeting. I am thirteen years old and in the 8th grade. Who has my birthday, March 14? My address is Woonsocket, S. D. Grace Marken.

Dear Aunt Bettie: How are you and the cousins today? We have had a picnic, and been watching the cars pass to and fro gathering up the voters. Did any of you cousins notice what letter in the alphabet the group of Asbury College girls make? Winnie Cooper, that sure was a lovely piece you sent with your letter. Dear Mrs. L. J. Walker, we love your letter so well. I wish our mama would

write a letter each week as encouraging as your letter was this week. How many of you cousins like the piece about "The Criminal's Mother," that Aunt Bettie had printed last week? We have been very busy for the past two weeks sewing and preparing for the camp meeting at Mt. Vernon, O., but I guess we are defeated and will not get to go at all. My! My! but we were anxious to get started; hope we will get to go somewhere to a meeting this fall. Love to all the cousins and Aunt Bettie.

Frances Strycklyn.

Dear Aunt Bettie: I will stop in for a chat, as we have just read the Boys and Girls' Page. Who can guess without studying very long, where all our papas and brothers are today? I live four miles out of town, and one mile from our church. We go to church and Sunday school every Sunday. My mama is a Christian, but my papa has not been saved yet. He has been a seeker for a long time; it seems like he can't just have the faith; he has lived a moral life, and it seems he can't see his sins and feel his lost condition like men who are so cruel and cross. Papa is so patient and good to us children. Dear cousins, how many of you have met Bro. C. W. Warner? He has visited our home and we feel he has been a blessing to all who met him while in our neighborhood. I would love to meet some more of the good brothers and sisters we read about in *The Herald*, such as Dr. Morrison and wife, also E. E. Shelhamer and wife, and Bro. Bud Robinson. Faye Strycklyn.

Dear Aunt Bettie: Will you let a Mississippi girl join your happy band of boys and girls? My mother takes *The Herald*. I enjoy reading the Boys and Girls' Page. I have two sisters and five brothers; they are all at home but my oldest brother who is in California. Say, John Dunbar, you have my birthday, April 9. My age is between 17 and 20. My father is a farmer; our farm is on the Chickasawhatchy River. I like farm life. I live three miles from the little town of Shubuta. I belong to the M. E. Church. Come again, Waldo, I enjoyed your letter. I wish we had more boys like you. Listen! I hear Mr. W. B. coming; hand me my little blue bonnet and let me go. My address is Shubuta, Miss., Rt. 2, Box 144.

Kathleen Rash.

Dear Aunt Bettie: Tap! Tap! Here I come again. I will lay my bonnet on the bed and sit over here in the corner. Winnie Cooper, you write nice letters. How many of you cousins like to fish? I fish nearly all the time. I do not belong to the church, but hope to some day. How many of you cousins are Christians? I have neither brother nor sister, just father, mother and I. I go to Sunday school every Sunday I can. My studies at school are the 6th grade. I went to preaching last night at Anti Baptist Church. My Sunday school teacher's name is Mrs. Maudie Bobo. Which is the shortest verse in the Bible? What two chapters read just alike? My uncle Will gave me *The Pentecostal Herald* for a birthday present, so you see I read the Cousins' Page. I wear bobbed hair. My address is Queen City, Texas.

Cleo Griffin.

Dear Aunt Bettie: Will you let two Texas girls join your happy band of boys and girls? It is so nice for the boys and girls to write. It has been raining today. What do you cousins do for pastime? For me, I play and eat peaches, watermelons and wade the branch. I go to Sunday school every Sunday I can. I went to preaching last night. We have prayer meeting every Sunday night at Knights Bluff. I have black hair and gray eyes. I wonder if I have a twin? My birthday is Feb. 14. Hello cousins, don't forget your cards and letters that day. How many of you cousins love flowers? I do for one. I received a letter the other day from Helen Price. I study the 6th grade in school. I am tired sitting over here in the corner. I want to receive let-

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ters from Aunt Bettie and the cousins. "Enter into his gate with thanksgiving and into his courts with praise!" Rua Griffin.

Dear Aunt Bettie: Will you make room for another little Louisiana girl? I am nearly 8 years old, and in the 3rd grade. I have a little sister 4 years old. She is so much company to us all. I also have a baby sister and brother in heaven. I want to live so I can meet them. Papa and mama are Christians. They take *The Herald*; it is such a good paper. I love to read the Children's Page, and always look for Aunt Bettie's letters; they have such good advice in them. I do not go to church or Sunday school as we live out in the country on a farm and there are such a few people here, though I hope to live where I can attend church and Sunday school sometime soon. We live in an overflowed district. The water came from two to fifteen feet deep on our place this year; of course, we haven't much crop or garden as it was so late when the water went down, though we have good health for which we are proud.

Irma Rie Adams.

Dear Aunt Bettie: Will you let another little Kentucky girl into your happy band of boys and girls? My father takes *The Herald* and I enjoy reading it. I was saved in Brother E. O. Hobbs' meeting last fall and my mother and father were also sanctified. We have almost completed our new church at Bardwell, Ky., and it is very pretty. I belong to the Junior League and go to Sunday school most every Sunday. Anyone who wishes to write to me, my address is Bardwell, Ky. Jessie May Bobo.

Dear Aunt Bettie: Here comes an Arkansas boy who has never come before. My father takes *The Pentecostal Herald* and I read the Boys and Girls' Page and enjoy it very much. My home is in McRae, Ark., a small village of about 700 inhabitants. This is a great strawberry center as there are about 300 cars shipped from here each year and that means there are about 4,000 people here each spring to pick strawberries; quite an increase then, isn't it? I am the only child at home now but I have two sisters and one brother married and one sister and one brother in heaven. I am 16 years old. I attend Sunday school each Sunday. I am in the first year high school. Eddie Osborne.

FREE TRACTS. Help the cause of holiness by distributing tracts. Splendid tracts furnished free to honest distributors. Write for some. Address Rev. Jack Linn, Oregon, Wis.

Fallen Asleep.

MATHIS.

George Huston Mathis, son of Charles G. and Cordelia E. Mathis, was born in St. Louis, Mo., June 24, 1846. In early childhood the family moved to Muscatine, Iowa, where he grew to manhood. From there he went to New York City where he sought to prepare himself for a business career. Feeling all the time that God was calling he finally yielded to the summons and entered the ministry at about the age of thirty-four, being assigned to the Marquette, Kan., charge. He later served the charges of Burrton, Little River, Iuka, Pratt and Cunningham, Kan.

Although his active ministry was of short duration, he having to retire on account of failing health, during his seven years of work in the Southwest Kansas Conference, his was the task of laying the foundation of the work where are now six prosperous churches.

While serving the charge at Marquette, Kan., he was married to Mrs. Harriet S. Poe, April 28, 1880. To this union were born two children, Amy Amanda and Charles Carmont Mathis. They with the wife and companion, two stepsons, C. N. Poe, of Ontario, Cal., F. A. Poe, of McPherson, Kan., a brother Calvin W., and sister Amanda A. Mathis, of Muscatine, Iowa, survive him.

After a short illness he said goodbye to the loved ones here on May 21, 1919, having lived seventy-two years, ten months and twenty-seven days, but is now waiting for the reunion in the city of God.

EVANS.

Death at 7 o'clock Saturday morning brought to a close the life of Rev. C. A. Evans, 70, which had been practically given to Texas Methodism. Although he had been in ill health for several months, Rev. Mr. Evans' condition had not been considered as serious. He retired Friday night feeling well.

However he arose Saturday complaining of sickness. Watching his wife from the front porch as she entered the yard at their home, 1004 Evans Avenue, he remarked: "Darling, close the gate." His words had a double meaning. They closed the gate to his life, for immediately afterward he was stricken and spoke no more.

Pioneer Texas Minister.

Rev. Mr. Evans was a pioneer Texas minister. His service to the church dates back to the period of circuit rider and the hardships that faced the early ministers of this State. He served during the pioneer days when pay—if anything—was small and when sometimes he was rewarded only by crops of the field, which were brought to him by those who came miles to hear the circuit rider preach.

Rev. Columbus A. Evans was born in Arkansas. He was reared in Mississippi, where he taught school. In 1882 he came to Texas and was admitted to the old Texas Methodist Conference, beginning his ministerial career. His first headquarters were at Lyons.

During his early days as a pastor, Rev. Mr. Evans formed churches at San Felipe and Sealey. Thus began his record as a church builder, which took him into several cities and finally to Fort Worth, where he led in the organization of several churches. Thirty years ago he was assigned to the old Fort Worth Mission. His duties at that time were greater than those of the circuit rider. He had numerous places in which he preached, reaching them by horseback.

In 1892 Rev. Mr. Evans organized the Polytechnic Methodist Church with 27 members. A year later he organized the Brooklyn Heights Church, then called "Stove Foundry." At the time the Polytechnic Church was formed, Rev. H. A. Boaz was a student at the old Polytechnic College, which at that time was in its infancy. Rev. Mr. Evans took an interest in him and often recalled the time when Rev. Mr. Boaz started to preach he loaned him a shirt when he went to a city to hold a revival.

"You will be bishop some day," Evans told him twenty years ago. For years he called Rev. Mr. Boaz "bishop," although the appointment as bishop came only about four months ago.

Rev. Mr. Evans, with his son, Walter Evans, who died while a ministerial student, started the Epworth Era. He later sold the publication to Rev. I. Z. T. Morris, deceased, who was a close friend of his. The Era became one of the principal church publications.

Served Many Churches.

Twelve years ago Rev. Mr. Evans was returned to Fort Worth and was sent to the Riverside Church. He later organized churches along the Fort Worth-Dallas interurban. About four years ago he was placed on the superannuated list, but he remained rather active in the church circles. His last pastorate was at the Highland Park Methodist Church.

Surviving the deceased, besides his wife, are six children: E. O. Evans, of Sweetwater, Sidney M. Evans, of Blackwell, C. A. Evans, Jr., of Fort Worth, Henry Moore Evans, of Wichita Falls, Mrs. T. Edgar Neal, of Gatesville, and Silliman Evans, a staff correspondent of The Star-Telegram.

MOSSBARGER.

It is truly said that, "Death rides on every passing breeze, And lurks in every sunny flower." It has been called our last debt which we have to pay. The Word says, "It is appointed unto man once to die; and after death the judgment." Our dear friend and sister, Mrs. I. H. Mossbarger, or as we called her, "Aunt Em," paid this debt March 23, 1922. The funeral services were held in the Methodist Church, Elizabethtown, Ky., and participated in by Rev. McAfee, Rev. Jarboe, of Cecilia M. E. Church, South, of which she was a charter member, and Rev. Baxter Napier, pastor of Crescent Hill M. E. Church, South, where she has attended of recent years. Her remains were interred in the family burying ground in Elizabethtown cemetery.

She was married to I. H. Mossbarger, Dec. 8, 1861, which union was blessed by a large and honored family of children. She was a seeker of religion for a number of years and professed faith in Christ in 1862. She has been an earnest Christian and defender of the faith for a half century. She was spared a lingering illness, though feeble. Her faculties were clear and active to the last. Conscious that her time was near she said she was ready at any time. Her last days were spent in studying the Scriptures, admonishing all with whom she came in contact, to a loyal Christian life and testimony of God's grace and power. We can say of her, "She is not dead, but sleepeth." She will come forth on the morning of the resurrection to greet those from whom she has been separated by the veil of death. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

REQUESTS FOR PRAYER.

A reader of The Herald asks that prayer be offered for them that they may be filled with the Spirit.

Pray for a sister who believes she has committed the unpardonable sin.

A young woman who is suffering with goiter earnestly desires the prayers of The Herald family that she may be healed.

Brother P. G. Watson, of Indianola, Iowa, has recently had a very serious operation. But little hope was given for his recovery, but God is undertaking and he is yet spared. Will his many friends among The Pentecostal Herald readers pray that he may be raised up to yet help spread scriptural holiness, in which he has been so

faithful, by his godly life and liberality in giving of his means.

OPEN FOR CALLS.

Having finished my pastorate here at Caro, Mich., I am entering the evangelistic field, and will be glad to assist pastors and churches in revival meetings. Can furnish references if desired. Open dates after the last of November. Address Caro, Mich. Yours for the lost,

R. S. Griswold.

NOTICE!

Mr. B. A. Springfield, of Guin, Ala., desires to get in touch with a live evangelistic singer for a tent or tabernacle meeting next summer. Those who are interested may address Bro. Springfield as above, sending such references as they may have.

CARTHAGE, KENTUCKY.

We are in charge of a home where we take neglected and homeless children, love them, wash them, dress and feed, and teach them of Jesus and his love. If any of you know of children that need a home send them to us, or let us know of them. We also desire to get in touch with a middle-aged woman who is sanctified and can manage and do the cooking for such a home. This work is run on faith.

Rev. and Mrs. Cora B. Kingery.
California, Ky., Rt. 1.

GOOD HELP.

Rev. E. J. Harris who has been singing with Dr. Kunz during part of the summer will be open for calls this fall and winter. He is a song leader of rare ability and a strong preacher of full salvation. Any pastor will be fortunate in securing his services. His address is Taylor University, Upland, Ind.

Rev. P. B. Smith.

NOTICE!

I have been a gospel singer for twenty years, a preacher fifteen years. Have done evangelistic work in thirteen states; am now making up my slate for fall and winter campaign. Can work either as singer or preacher. Those desiring my help in their revivals write me at once. Home address, Lewisburg, Ky. W. L. Shell.

WHEATCROFT, KENTUCKY.

We have just closed a fine meeting at this place with over forty conversions and several witnessing to sanctification. This is a mining town with a fine class of people and we enjoyed our labors in their midst. The meeting was held in a large tent under the auspices of Cumberland Presbyterian and Methodist churches. The pastor of the Methodist Church, Rev. B. B. Cox, is a splendid, consecrated young man and has done a great work, having six hundred conversions and two hundred and seventy-five additions in the last two years. We predict a great future for him.

We were glad to receive sixteen subscriptions for The Pentecostal Herald; also twenty-two for the Central Methodist. We believe every loyal Methodist should take their church paper and The Pentecostal Herald.

Collier and Scott.
Evangelistic Party.

FREEDOM FROM LAXATIVES

Discovery by Scientists Has Replaced Them.

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent medical authority.

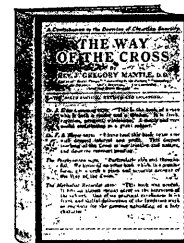
Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Medical authorities have found that the gentle lubricating action of Nujol most closely resembles that of Nature's own lubricant. As Nujol is not a laxative it cannot gripe. It is in no sense a medicine. And like pure water it is harmless and pleasant.

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Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson 2.—October 8, 1922.

Subject.—The Birth and Childhood of Jesus. Luke 2:40-52.

Golden Text.—And Jesus increased in wisdom and stature, and in favor with God and man. Luke 2:52.

Time.—A. D. 13. Few will understand the corrected chronology.

Places.—Jerusalem and Nazareth.

Introduction.—One feels his incompetency as he comes to study the Birth and Childhood of Jesus. "Who is sufficient for these things?" We can understand mere men, but who can understand the God-man? All along the centuries God had been revealing to chosen men the fact of his coming. In the presence of the first fallen pair he had told Satan that the coming Christ should "bruise his head." The promise had been reiterated to Abraham and Isaac. Jacob had declared in his dying hour: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." In his afflictions Job cried out: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. . . . Whom I shall see for myself, and mine eyes shall behold, and not another." The inspired psalmist sang of his coming. Isaiah prophesied: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." In chapter 9:6 he struck the keynote of the mystery of the incarnation: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." Strange words that can apply to none other than the God-man. The Old Testament is so rich and full of these blessed prophecies concerning the Christ that one might fill all the space allowed for these notes on the Sunday school lesson with them and not exhaust the supply, but we forbear.

Matthew gives some account of the birth of Jesus, the coming of the wise men with their costly gifts of "gold, and frankincense, and myrrh," and of Herod's effort to destroy "the young child." John tells us that the "Word was made flesh, and dwelt among us." But Luke gives us the full story in limpid words that are richer than the setting of the sweetest poem. Nothing can surpass in beauty his account of the angel's promise to Mary and her visit to Elizabeth the mother of the forerunner. Where is there a more beautiful poem than Mary's Magnificat? Luke tells of the birth in the lowly inn and the manger-cradle, of the shepherds watching their flocks in the fields and of the burst of angel song in the air: "Glory to God in the highest, and peace on earth to men of good will," and of the shepherds' finding the "babe lying in a manger," in language that is almost superhuman. Then comes the wondrously touching prose poem telling of the presentation in the temple, of dear old Simeon coming in and seeing the Lord's Christ, how he took him up in his arms and showed him to the aged

prophetess Anna, then begged God to let him depart in peace because his eyes had seen his salvation.

After all these charming incidents, we lose sight of the holy Babe for twelve long years. He is in the mean little city of Nazareth subject to his mother Mary and his foster father Joseph. Suddenly and unannounced we meet the wonderful boy in the temple when he is twelve years old.

The Lesson Proper.—Of course, we shall take no stock in the marvellous stories some have told about the child Jesus working miracles among the playmates of his boyhood days. They do not belong to the Bible account, and are worse than worthless. If one may draw on his imagination, he was a pure, sweet, manly boy who loved his mother and made her happy by obedience to all her wishes. Nothing can be finer than the first verse of our lesson: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." That is sufficient: we can add nothing to it. Inspiration has completed the picture.

Everything that is worth while in all worlds centers about this Divine-human child. In him the eternal Son and pure humanity are so united as to result in a single personality in a dual nature—the Divine and the human. He is very God and very man—complete in both natures, yet with but one personality. We repeat and emphasize this glorious fact, because it lies at the bottom of all that he is to us. Were it not so, there had been no Divine-human sacrifice for our sins. It is through this single personality in his dual nature that the Christ can come into the closest sympathy with us in all our sorrows and trials. In a sense that is deeper than it could have otherwise been, he suffers with us. He can succor us in temptation because he was tempted in all points like as we are tempted. Because the Captain of our salvation was "made perfect through suffering," he can not come closer to us in our sorrow and suffering. This is a great mystery which we shall not try to explain, but it is the teaching of the Book and the experience of our hearts.

To leave the name Jesus unexplained would hardly be proper in this place. It is the greek form of the name Joshua, and means a savior. The angel said: "Thou shalt call his name Jesus; for he shall save his people from their sins." He would not save his people in their sins, as some vainly teach, but from their sins—not from some of their sins, but from all: from committed sins, and from inherited depravity. He will both forgive and wholly sanctify his people; for "he suffered without the gate that he might sanctify the people with his own blood."

The occasion that brought Jesus to Jerusalem with his parents was the yearly feast of the passover, a feast which commemorated the first pass-over in Egypt. Unless providentially hindered all the men, and all the boys over twelve years of age, must attend the feast; and it was recommended that the women attend also, although they were not commanded to be present.

We read that when the parents left Jerusalem Jesus tarried behind. This could hardly be attributed to carelessness on the part of Joseph and Mary, as some have done. As was customary they doubtless travelled in a group, or caravan, to avoid danger from robbers along the way, and it was natural for them to suppose that Jesus was among the young people; but when they stopped for the night he was not there. They returned to the city, and found him on the third day "in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." "After three days" is purely an idiomatic expression in common use among the Jews of that day, with meaning as above used. The boy was not trying to show off his wisdom. There was nothing impertinent about him, but the sweet simplicity of a pure child; yet we are not surprised that "all that heard him were astonished at his understanding and answers." The reply that he gave to his mother when she asked him why he had so dealt with them is a little more difficult: "How is it that ye sought me? wist ye not that I must be about my Father's business." There is some mystery here, unless we do the only sensible thing that can be done: realize that he was as much the God-man then as he was twenty years later. We may not be able to explain this; but in his Divine-human personality he was Alpha and Omega, and knew all things from beginning to the end.

It was beautiful that he went down to Nazareth with Joseph and Mary, and was subject unto them. What a lesson for all young people toward their parents. He could be a helpful young man in Joseph's carpenter shop, do chores for his precious mother, and care for the brothers and sisters who were younger than he was. Somehow the cares and burdens of life seem lighter when one sees him toiling in the shop and caring for the little ones. Labor grows dignified, and toil takes on glory, and motherhood outshines the sun when one tarries for a little while in that home in Nazareth.

Then comes that last verse that shows a touch of the human in him: "And Jesus increased in wisdom and stature, and in favor with God and man." Mystery again. We are now in the realm of the supernatural, and dealing with things that the natural cannot comprehend, but must take by faith. Ah, there is mystery all around us. We do not understand the growth of one small blade of grass, nor the blooming of a violet. All life is a mystery; but we believe it. These things are not contrary to reason, but above reason. Some day we shall know as we are known. Till then we shall walk by faith.

"His Way Is Best" is a new song just off the press and takes things by storm wherever used. Send 25 cents for two returnable copies of same.

RECOMMENDATION.

Rev. J. H. Vance, of Bloomington, Ill., is now open to evangelistic calls. He will consider a pastorate also. Brother Vance has been a preacher of full salvation for twenty-five years, having spent fifteen years as a successful evangelist, and laboring many years as a successful pastor. I heartily recommend him as an evangelist

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to any church of any denomination, and I am sure no one will make a mistake in using him in these fields in which he has been so proficient. His address is Rev. J. H. Vance, 809 S. Mason St., Bloomington, Ill.

E. O. Chalfant.

ANNOUNCEMENTS.

Prof. S. B. Renshaw, of Detroit, Mich., is to join Rev. George Bennard in the evangelistic work this season. Their first campaign will be held in the First M. E. Church, Marshfield, Ore., Oct. 2-28. Dr. T. H. Temple pastor. Prof. Renshaw is one of the best singers and pianists in the field today, and Brother Bennard is too well known to need commendation. Any one securing this pair of workers will be most fortunate.

Rev. S. H. Prather is to assist Rev. W. A. Swift in a two weeks' meeting at Decherd, Tenn. After this meeting Brother Swift will take a few months' rest when Brother Prather will be free to assist anyone needing his services. Address him 1310 Clay St., Henderson, Ky.

Rev. L. E. Williams, Wilmore, Ky., has some open dates for fall and winter that he desires to give anyone needing his assistance. Brother Williams is a fearless preacher of the Word and will do good work.

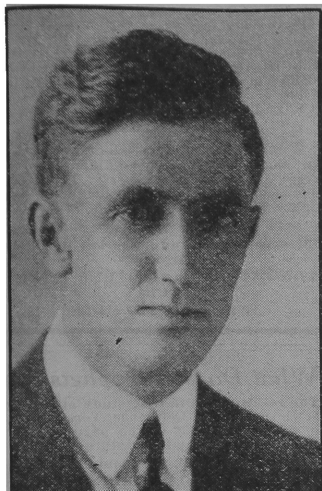
Rev. E. T. Adams, D.D., is in a meeting at Paducah, Ky., where he will be for some days. He desires prayer that God may manifest his power in the salvation of souls. Bro. Adams wishes to make some dates in Florida after Christmas, as his health urges him southward when the cold weather comes. Those desiring meetings at the beginning of the new year would do well to communicate with Dr. Adams at Wilmore, Ky. Brother Adams has recently published five beautiful songs of his own composition with words and music that may be had of him for 10 cents for the set of five. Address him as above.

Rev. Harry White, of Salem, Va., has open dates for revival work after October 1. For reference address Rev. M. H. Rambo, Dist. Supt., Bristol, Tenn.

Arrangements are made with my officials to hold meetings including fifth Sundays; also for four or five other Sundays during the year. Address Rev. J. W. Simpson, Ravenna, Ky.

Have you a copy of the Special Solo book containing 23 songs, words and music, by Rev. Jack H. Hunsford? Hundreds are being sold for a copy.

In answering advertisements mention your paper. It commends you.



Rev. Otto Horseley, a most successful evangelist, whose address is 801 N. Logan St., Marion, Ill.

VANDALIA, MICHIGAN.

The fourth annual encampment of the Cass County Interdenominational Holiness Association closed Sunday, August 27, with glorious victory. Our camp is young in years but this one was the best one yet in every way. God is prospering us; our membership is greatly increased both in numbers and spirituality, and the future prospects are bright for permanency here. Our evangelist was Rev. Harry Morrow, of Oak Park, Ill. Brother Morrow is a man of God, full of the Holy Ghost and fire, and a great preacher of righteousness. His messages are soul-stirring and delivered with power and to the point. Many souls found the Lord in saving, sanctifying, and reclaiming power. All the saints were built up in the faith and several young people offered themselves for special life service for the King.

Rev. Charles A. Jacobs led in song. He is a valiant, Spirit-filled warrior and a splendid song leader and singer. Miss Grace Bonine, of Chicago Evangelistic Institute, presided at the piano and assisted in special numbers in song. She renders effective service and is entirely with us in the battle for souls.

Again we say "Praise God who giveth the victory." We earnestly solicit the prayers of all the praying readers of *The Pentecostal Herald*.

Secretary of Association.

REPORT FROM ALBANY, OHIO.

Sunday, August 27, we closed a victorious tent meeting at Albany, Ohio. Rev. G. W. Erskine was my co-worker. The crowds were large, filling the tent almost every service and on Sundays there must have been 800 on the grounds. We had no great break in the meeting and yet several souls were either saved or sanctified. One service the Holy Spirit fell on the people and they shouted and praised the Lord for two hours and there was no preaching.

Rev. C. R. Chilton, our district superintendent, was with us at the end of the meeting and preached with great unction and liberty. On the last Sunday morning before Bro. Chilton could preach several came to the altar and were beautifully saved, and then after he preached, several more came and were either saved or sanctified. A mission was organized for

the present and we are expecting a holiness church to soon grow out of it. A fund of \$410 was raised before we left toward building a place of worship and the committee had just begun to solicit. Our next meeting will be at Millfield, Ohio.

We are making out our slate for fall and winter and will be glad to correspond with any who desire an old-fashioned revival. We will go anywhere that we are called and will trust God and his people to see us through.

W. W. Loveless,
Home address, London, Ohio.

REPORT.

Please do not think that because you have not heard from me in some time that I have not been actively engaged in the Master's service. It seems that the longer I live the more there is to do. I know it's not because I am anything extra, it is simply because the Lord is short of material to work with.

At this writing, Sept. 4, I am beginning in a meeting in Jacksonville, Fla., with my congenial co-laborer, Henry Ezell. We will write you concerning this meeting at its close.

My work before coming here was in South Carolina. I began a meeting and was stricken with rheumatism the first night and was flat of my back till the following Sunday. The Lord helped me finish up my meeting there on my crutches, and I am here to tell you that it was wonderful. Thirty-eight joined the church, thirty family altars erected, fifty or seventy-five reclaimed. Closing there the 20th I began the next night in Greer, S. C., where I lived in sin as a boy nearly grown, and oh, such a meeting as we did have! Crowds turned away for the want of room. Nearly everybody there already belonged to the church, but the entire town and community were wonderfully revived. Quite a number of family altars erected. I wish to say that that is the one important thing to help keep our work in tact.

The balance of this year will be taken up in Florida with Ezell, who is growing wonderfully in preaching ability. We covet an interest in your prayers.

Am sorry that my work was such this year that I could not accept an invitation from the president of Indian Spring camp to attend a part of the meeting. Indian Spring has a warm place in my heart. I understand they had some great preaching there this year.

Yours in him and his service,
Charlie D. Tillman.

NOTICE!

To the members and friends of the Kansas State Holiness Association:—At the regular annual business session this year, the building and arrangement committee and board of trustees were instructed to build the large tabernacle and have it ready for the camp of 1923, provided fifty percent of the total cost was in the treasury by June 1. The quickest and best way to dispose of this is to begin to pray, plan and make remittance as liberally as possible. Delay may be so detrimental that nothing can be accomplished. There ought to be a few of our members send in a check for \$500. Others for \$250, and several for \$100 each. Possibly there

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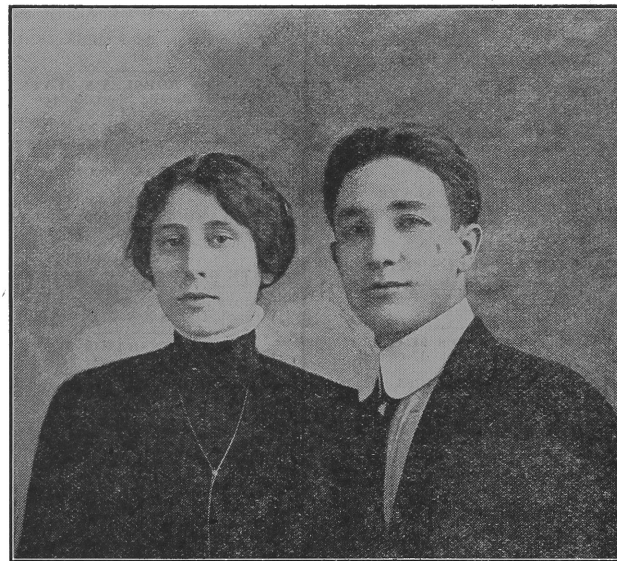
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Perrell, Pa., Oct. 29-Nov. 19.
Perkasie, Pa., Nov. 24-Dec. 4.
Rochester, N. Y., Dec. 10-20.
Permanent address, Wilmore, Ky.

SLATE OF C. B. FUGITT.
Oak Grove, Ohio, Oct. 1-15.
Athens, Ohio, Oct. 16-29.
Holtburg, Ohio, Nov. 3-12.

BONA FLEMING'S SLATE.
Akron, Ohio, Oct. 1-15.
New Castle, Pa., Oct. 19-Nov. 5.

JOHN J. HUNT, JR.'S SLATE.
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Windsor, Can., Oct. 1-20.
Camden, N. J., Nov. 4-26.
Home address, Media, Pa.

W. B. YATES' SLATE.
Dodge City District, Kan., Oct. 1-Dec. 18.
Scott City, Kan., Oct. 1-22.
Garden City, Kan., Oct. 23-Nov. 19.
St. John, Kan., Nov. 20-Dec. 17.

T. M. ANDERSON'S SLATE.
Chamout, N. Y., Oct. 1-15.
Adams, N. Y., Oct. 16-Nov. 6.
Alexander Bay, N. Y., Nov. 7-26.
Northville, N. Y., Nov. 28-Dec. 10.

W. W. McCORD'S SLATE.
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Winder, Ga., July 30-Aug. 12.
Greensboro, Ga., Aug. 13-26.
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JAMES V. REID'S SLATE.
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Home address, Oakland City, Ind.

CARL TUCKER'S SLATE.
Anderson, Ind., Sept. 17-Oct. 8.
Greenfield, Ind., Oct. 15-29.
Mitchell, Ind., Nov. 5-26.

ROBERT L. SELLE'S SLATE.
Fargo, Okla., Sept. 10-24.
Home address, Winfield, Kan.

H. E. COPELAND'S SLATE.
Weyerhaeuser, Wis., Sept. 17-Oct. 8.
Joliet, Ill., Oct. 15-29.
Home address, 5258 Page Blvd., St. Louis, Mo.

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(Evangelist and Singer)
Heavener, Okla., Oct. 1-20.
Address, 3024 S. Stonewall, Greenville, Texas.

SLATE OF SANFORD AND GUYN.
Open date, Sept. 20-Oct.
Permanent address, Lexington, Ky.

WILLIAM O. NEASE'S SLATE.
Bath, Me., Sept. 22-Oct. 8.
St. Johns N. B., Can., Oct. 13-29.
Darby, Pa., Nov. 5-19.
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SLATE OF GEORGE TUCKER AND R. E. TURBEVILLE.
(Soloist and Song Leader)
Little Mack, Ark., Sept. 20-Oct. 7.
Macon, Ga., Oct. 10-25.
Franklin, Ky., Oct. 31-Nov. 15.
Home address, Guntersville, Ala.

G. F. JACOB'S SLATE.
Open date, Aug. 29-Sept. 22.
Eddyville, Iowa, Sept. 24-Oct. 15.
Junction City, Kan., Oct. 22-Nov. 19.

CHAS. L. SLATER'S SLATE.
Marion, Ind., Oct. 1-15.
Milton, Pa., Oct. 22-Nov. 5.
Cambridge, Md., Nov. 12-26.
Cincinnati, Ohio, Nov. 28-30.
Home address, Kingswood, Ky.

SLATE OF THE MACKEY SISTERS.
Cleveland, Kan., Oct. 23-Nov. 5.
Attica, Kan., Nov. 5-26.
New Cumberland, W. Va., Dec. 1-29.
Front Royal, Va., Jan. 1-21.
Rising Sun, Md., Jan. 22-Feb. 11.
Home address, New Cumberland, W. Va.

C. E. EDWARDS' SLATE.
(Singer)
Wickliffe, Ky., Sept. 17-30.
Home address, Barlow, Ky.

S. W. STONES SLATE.
El Dorado Springs, Mo., Sept. 26-Oct. 8.
418 So. Fern Ave., Ontario, Cal.

W. W. LOVELESS' SLATE.
Home address, London, Ohio.

B. T. FLANERY'S SLATE.
Mitchell, Ind., Oct. 8-20.
Home address, Clam Falls, Wis., Rt. 2.

HARRY S. ALLEN'S SLATE.
Wewoka, Okla., Sept. 23-Oct. 8.
Macon, Ga., Oct. 15-29.
Home address, Macon, Ga., Route 1.

ALVIN YOUNG'S SLATE.
Alexander Bay, N. Y., Nov. 7-26.
Northville, N. Y., Nov. 28-Dec. 10.
Home address, Clarence, Mo.

SLATE OF E. J. KIEFER AND WIFE.
Home address, 171 W. Lane Ave., Columbus, Ohio.

C. W. BUTLER'S SLATE.
Maysville, Ky., Sept. 17-Oct. 1.
Home address, 3219 Cedar St., Cleveland, Ohio.

HOWARD W. SWEETEN'S SLATE.
Indian Head, Md., Sept. 8-26.
Washington, D. C., Sept. 30-Oct. 16.
Norfolk, Va., Oct. 21-Nov. 5.

SLATE OF E. E. SHELHAMER AND WIFE.
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Everette, Wash., Oct. 6-15.
Modesta, Cal., Oct. 15-19.

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Greenfield, Ind., Sept. 17-Oct. 1.
Jeffersonville, Ind., Oct. 12-29.
Address, Clarence, Mo.

W. L. SHELL'S SLATE.
Edgemoor, S. C., Sept. 24-Oct. 8.

L. L. PICKETT'S SLATE.
Milton, Pa., Sept. 20-Oct. 3.
Home address, Wilmore, Ky.

A. S. CLARK'S SLATE.
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EDWARD R. KELLEY'S SLATE.
Open date, Sept. 24-Oct. 8.
Address, Laclede, Mo.

SLATE OF GEO. AND EFFIE MOORE.
California, Pa., Sept. 15-Oct. 1.
Shelbyville, Ind., Oct. 8-22.
Duncan, Okla., Nov. 2-19.

S. B. RENSHAW'S SLATE.
Chickashaw, Okla., Sept. 2-24.
Marshallfield, Okla., Oct. 1-29.
Home address, 4345 Trumbull Ave., Detroit, Mich.

H. A. LEIGHTLEY'S SLATE.
Open dates, October and November.
Home address, Ashland, Ky.

SLATE OF L. J. MILLER AND D. WARD MILAM.
Americus, Ga., Oct. 3-22.
Moundsville, W. Va., Oct. 29-Nov. 26.
Elkins, W. Va., Nov. 26-Dec. 17.
Dallas, Texas, Dec. 20-21.
Nashville, Tenn., Dec. 23-30.
Iarkersburg, W. Va., Dec. 31-Jan. 21.
San Antonio, Tex., Jan. 28-Feb. 18.
Racine, Wis., Feb. 25-March 25.
Meridian, Miss., April 1-22.

SLATE OF A. R. AND LELA MONT-GOMERY JEFFERS.
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Home address, 800 Grove St., Evansville, Ind.

SLATE OF P. F. ELLIOTT.
Detroit, Mich., Oct. 1-15.
Three Oaks, Mich., Oct. 20-29.
Stroudsburg, Pa., Nov. 19-Dec. 3.
Dayton, Ohio, Dec. 10-17.

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Lebanon, Pa., Oct. 11-29.
Morrisville, Pa., Oct. 31-Nov. 8.
Upland, Pa., Nov. 8-19.
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Open dates, October.

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Lone Star, Neb., Sept. 8-Oct. 15.
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New Ringgold, Pa., Nov. 14-Dec. 3.
Cadoga, Pa., Nov. 24-Dec. 3.
Chicago, Ill., Dec. 5-10.

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Minneapolis, Minn., Nov. 5-19.
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Norwalk, Ohio, Sept. 27-Oct. 8.
Medford Station, Lansing, Mich., Oct. 8-23.

Fillmore, Ill., Oct. 29-Nov. 13.
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Cerro Gordo, N. C., Oct. 16-30.
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Raleigh, N. C., Nov. 15-19.
Garland, N. C., Nov. 22-Dec. 3.
Dallas, Tex., Dec. 20-21.
Defiance, Ohio, Dec. 23-Jan. 1.
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RANSOM, KANSAS, CAMP.

The annual camp meeting closed at this place the evening of the 20th of August. It was held at this place at the invitation of a representative committee from the M. E. Church. We had a fair attendance most of the ten days while here. Rev. H. T. Davis delivered some strong messages on themes which lay close to his heart. The attention was first class throughout; quite a few found forgiveness at the altar, a few sought "the second blessing" and found it according to their own testimony. The song leader did his part in trying to arouse an interest. Steps were taken at this camp to resume our charter name—The Central Kansas Holiness Association. We had affiliated with the Layman's Holiness Association for the last two years merely for a larger working out of the evangelistic program. But the pressure of the finances this year prohibited us taking on the extra work and it was thought best to take this step by a vote of the Associations.

The field work was not a failure, but revealed to us this: there is a great and crying need for this kind of evangelism; but God's people cannot expect this to be done without a sufficient support for the field worker. The camp will be moved to a point seven miles south of Palco, Kan., for the next annual camp. The hot weather and threshing season claimed a share of those we hoped to assist, but God was good to us and we closed with several at the altar.

One who was there,

T. J. Nixon.

DELANCO, N. J., CAMP.

This was the best camp in the history of the Association. The Osborn House (the camp meeting hotel) and all the dormitories were crowded and on Saturday evening over a hundred people were cared for out in the town, in private homes. Over one hundred seekers were at the altar and the altar services, after the old-time Methodist fashion, ran far into the night throughout the whole camp. Rev. Preston Kennedy and Rev. Charles L. Slater, the evangelists, were at their best and blessed the great congregations with their preaching. Rev. C. R. Smith, Rev. Clara Boyd and Rev. W. B. Woodrow, the Secretary of the Association, and Secretary of the Faith of Our Fathers League, preached once each during the camp.

On the last day, Labor Day, the services were thronged. In the afternoon Bro. Slater preached a missionary sermon and nearly \$1,800 were contributed for Missions in China under the National Holiness Association, through which the camp works in Missions, and South American Missions, to which work Slater goes later in the year. In the evening service a farewell was said to eleven young people who are going away to school to prepare for the Mission fields, some to Taylor, God's Bible School, Asbury College, and other colleges. Seven others presented themselves at the altar and consecrated their lives to Christian work as God may call them. The evening sermon was preached by Rev. Preston Kennedy and was fruitful at the altar. The evening offering amounting to \$155.60 was sent to Rev. Fred DeWeerd, of Fairmount, Ill., who labored in this camp upon two occasions in the past with remarkable success, and is now incapac-

itated by physical conditions. This was a very touching event in the service as Rev. Slater, the yoke-fellow with DeWeerd in College, Africa and work at home, and who was associated with him in a previous meeting here, made the appeal for an offering for his stricken friend and brother.

The Local Preachers' Camp is managed by laymen entirely, self-sacrificing business laymen who give themselves to this work.

The camp stands for second blessing holiness, free from all commercial features, and destined to be a great camp.

W. B. Woodrow, Sec.

FIFTEEN MEETINGS.

In some respects this has been a most wonderful year in my experience, and I can truly say that God has wonderfully blessed me in his service. Of the fifteen meetings that God has let me hold this year I don't believe I can say that any of them were without some really good results. Several of these meetings have been of a type though, that an evangelist likes to look back on, as seasons when God most wonderfully manifested his power.

I have just closed a meeting at Benson, N. C., that was spoken of as "the greatest in the history of the town." The spirit of co-operation among the denominations was wonderful, and on the last day of the meeting, when we had a "love feast," at the Sunday afternoon hour, the church was filled and the spirit of brotherliness and unity was wonderful to behold. From the first altar call there was not a barren altar service, but people were saved and sanctified at most every service.

I go to begin a two weeks' tent meeting at Magnolia, N. C., and then to Dunn, N. C., beginning October 1. I am praying and trusting God for great revivals at these two places.

I am filling my slate for the winter months; anyone who desires to communicate with me can do so at Coward, S. C.

Earl B. Moll.

CARTHAGE, MISSISSIPPI.

A great meeting was held at the Carthage Methodist Church by the Rev. C. M. Dunaway, one of the general evangelists of the Methodist Episcopal Church, South. This meeting was not great in church joining because the field had been well gleaned, however we received thirteen into the church; neither was it great in giving vent to emotion and in shouts, still from day to day the deep emotions from the really contrite hearts were heard, and many expressions of joy were given that manifested the intense feeling that prevailed among the people. But this meeting was great in the depth of work done, in the many testimonies given to the transforming work of grace in the heart, and in the many testimonies given by the members of the church as being nearer the Lord than they had ever been before.

Bro. Dunaway is a great exponent of the Scriptures and a most forceful gospel preacher. He waged a terrific war on sin and the forces of the devil, and presented the love of God and the gospel of Christ in the plainest and simplest terms we ever heard.

Bro. T. A. Spinks led the choir in singing, which contributed to the success of the meeting. To God be all the praise.

T. B. Winstead, Pastor.

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Persian Period in Jewish History, J. D. Jones;

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